

THE
MONTHLY RELIGIOUS MAGAZINE
AND
INDEPENDENT JOURNAL.

56972

VOL. XVIII.

SEPTEMBER, 1857.

No. 3.

PERSONAL LESSONS OF PUBLIC CRIME.

BY THE EDITOR.

LET us not speak lightly of public crime. The causes of it may lie nearer to us than we are apt to consider. Christ tells us where all open vices have their source. And what he says puts us upon thinking whether we are not even partly responsible for those that come to light around us. His teaching is always consistent with itself. He has but one doctrine about evil, about duty, about sin, about character. He carries everything back to the seats of feeling and intention in the individual breast. He sets up the throne of judgment there. The heart that stands open to the Divine Spirit, rooted and established in a principle of cheerful obedience to the Divine Will, is a fountain of good. Honor, peace, love, joy, temperance, chastity, long-suffering, gentleness,—these not only have a home there, but they spring forth, and are resupplied, in an inexhaustible profusion. They are called “fruits of the spirit”; and so they are. It is an exact description. A right spirit within throws them out, as the sound quality of a tree covers its branches

with sound fruit. The fruit is not gathered up, and brought from abroad, and hung on the boughs, — grapes on thorns, and figs on bramble-bushes. Nor is any fruit worn for effect. It all comes naturally, by growth. The stock or heart being what it is, the fruit could not be anything else. It yieldeth after its kind. A productive, interior energy, "the spirit," keeps resupplying the behavior and conversation of a righteous man.

But, on the other hand, the heart that is shut up against the Divine Spirit, that follows a selfish will, and is borne about lawlessly by sensual propensities, becomes a fountain of uncleanness. Shame, strife, hatred, discontent, sottishness, lust, impatience, cruelty, — these are certain to come. To what degree they shall be restrained by special circumstances is not certain. But when the real character works itself out, these will be the result. Not the number of checks that prevent a man's acting himself out, but what he would be if the reins were taken off and he were left to himself, shows you his true character. "From within, out of the heart of men, proceed evil thoughts, adulteries, thefts, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within, and defile the man."

Undoubtedly, this makes the human heart a thing of fearful powers and prerogatives. But God made it so, before any theory did. We shall be living in a superficial way, till we realize it. Perhaps the breaking out of great crimes, in unexpected quarters, is one of the ways of our finding how difficult and how delicate the trust is. It is a severe and mortifying school. But if we can comprehend the vast forces of mischief that slumber in our nature, the dangers that beset us, and the amazing liabilities that cling to us — if we can learn charity for others and vigilance for ourselves — in no other way, then we must consent to it as a needful and solemn part of our discipline. At least, we can be sure we have something more to do with the instances of dishonor, of

vice, of treachery and perjury and foolish deception, that we hear reported, than to repeat the story, and criticise the evidence, and break some doubtful jest over our brother's sin. They are revelations of human depravity that ought to make us think soberly, search ourselves faithfully, and inquire whether there is anything in us that favoring occasion or sudden temptation could possibly turn into conduct so corrupt. Instead of setting us to judge flippantly the transgressors, whom God will be sure to punish, they should set us to judge ourselves rather,—whether it is a holy principle, or only some slight screen of position and interest, that keeps us from falling like them. Let the guilt belong to whatever party it may, it came out of a human heart, fashioned originally like your own. What hath made thee to differ? Was it a happier childhood? Was it a cooler organization? Was it abundance of comforts, that made forgery and speculation and deceit superfluous? Was it the fear of detection? These erring ones are human brethren. In their disrepute, all our honor suffers. In the curse they bear, all of us are accursed. Is it not possible their baseness was only the grosser ripening of seeds of evil which we, by recklessness, by passion, by extravagance, or by ungoverned tongues, have been scattering abroad? If so, we shall not be so far from them in the retribution as our self-righteousness and scorn would fancy. And we are reminded how it is written that in that case, though we cry, "Lord! Lord!" it will be answered, "I never knew you"; and how "many that are first shall be last."

There is, then, something to be learned by us from an awful and unparalleled succession of criminal disclosures. The first lesson is this lesson of sober self-examination, and self-judgment.

Another is, how to be guarded against similar lapses from integrity. If we see those who had gained the confidence of their fellows quite as effectually as we have,—those that had earned a fair reputation, that seemed to have all our in-

duancements to live honestly, — educated as we are, perhaps the companions of our own studies, or the neighbors of our residence, or the frequenters of our walks, — suddenly betrayed into some flagrant violation of the moral law, it moves the question, what the foundations and the securities of virtue really are. Perhaps these persons relied on some false supports. If we rely on the same, we may sink with them. Every way, it is of the first practical consequence to inquire into the true and the false securities of character.

This we see, I think, — that no adequate protection from even the baser forms of crime is provided by human government and civil law. Nor does this statement offer the least disrespect to legal authority. It only refers to a province of life where, from the nature of the case, legal penalties cannot reach, and legal restraints cannot operate, — the very province where moral character is determined, — the region of motives. The question whether I shall so act that the law *shall not* punish me, is a totally distinct one from the question whether I shall so act that the law *ought not* to punish me. Let the bench be immaculate and the jury infallible, no decision or verdict of theirs could ever establish a Christian principle in the soul. Take into account the ingenuities of advocates, the arts of defence, the technical hinderances to justice, and the chances of entire concealment, and you see how feeble the barriers which, even on their own level, our most competent and equitable courts interpose against the perpetration of open crime. And the facts correspond. The most faithful judiciary in the world cannot do what lies out of the range of its functions, — cannot supersede Christianity, nor execute its interior offices. Our courts are not fallen into contempt. Yet for several years there has been a signal and steady increase of crime. None of us ever heard of so much, I presume, and of so infamous a kind, in the same time, as within the recent months. In the course of the last year, 15,000 persons were confined in the jails and prisons of this Commonwealth. Within twelve

years, while the increase of the population has been about 43 per cent, the increase of crime has been more than 364 per cent. The truth is, where the heart for iniquity exists, men expect, first of all, not to be detected; or, if detected, not to be convicted; or, if convicted, to escape with a light penalty, or none at all. Doubtless some grave questions of jurisprudence are involved in this state of things. All we are concerned with here is, that, for checking any kind of sin, and much more for creating any kind of real uprightness, plain and plentiful events show we must look elsewhere than to the statute-book. All these evil things are from within, out of the heart, where law cannot place its finger, nor build prisons, nor impose fines. The most law can do, is to prevent those who are without Christian principle from the worse outrages of their unprincipled passions.

No more can an effectual security against crime be brought about by a good social standing or respectable connections. This also it is of great importance we should understand, that we may not be relying upon frail and delusive safeguards. And this also recent disclosures illustrate. Granted that civilization and refinement present certain motives of their own to an orderly life; that a man well born and well bred is less exposed than the vulgar to some sorts of sin. Still, birth and breeding by no means quench those savage appetites that hurry men to ruin. On the contrary, you will find that rank, wealth, independence, sometimes foster a brood of vices peculiarly their own. Affluence, for instance, creates an exaggerated estimate of the value of money; the use of it makes it harder to live without it; pride is reluctant to come down from luxury to economy; and so the temptations to fraud often press harder upon the indulged than upon the poor. High position encourages conceit, contempt, a false conservatism,—a holding on to things as they are, right or wrong,—a worship of property and power. And these may be developed into enormous outrages. From within, out of the heart, says Christ, thefts, lasciviousness,

pride, foolishness, murders, adulteries, and deceit come. And the human heart is not different from itself, however you dress the body it beats in. To be really pure-minded, self-controlled, humble, gentle, and generous, the rich have to struggle just about as hard as the poor. No doubt there are distinctions between the vices of West End and East End; but if you look far enough, you find they are rather in fashion, in direction, in form, than in absolute moral quality, before God. So it was in the Saviour's time, as his own teaching shows; and so it is now. One must have read history to little purpose, not to see how irrespective of rank temptation is; and how weak anybody will be to trust his circumstances for his character. The events of the day appallingly confirm the conclusion. Men plunge from elevations where everything seemed to conspire to favor integrity, because their bad hearts plunged first. From within—from within—all these evil things come; and they defile the man, whatever his dress, his manners, his capital. Christianity addresses itself to those persons, found here and everywhere, of plausible deportment, fastidious taste, personal decorum, and courteous speech, whose breasts are nests of polluted desires. They live in a spiritual Sodom, and their handsome outward estate is only the garnished sepulchre over dead virtues and all uncleanness.

It is the same with most kinds of knowledge. The records of crime, and of those immoralities that are not called crimes, prove this also. Education in New England has not been receding these dozen years. Schools have been multiplied; universities have been enlarged; the standard of scholarship has been raised. Yet the grosser kinds of iniquity have been spreading too. A careful examination of the records of penitentiaries and criminal dockets has shown that this growth of lawlessness is just as great, in proportion, among those classes that instruction reaches, as with the abject and illiterate. Joseph Fletcher, one of her Majesty's Inspectors of Schools, in a careful work on the moral statistics of England and

Wales, shows that crime is not according to ignorance. Similar returns from France indicate, in fact, that the most highly educated districts are the most criminal districts. A series of able articles in the "Morning Chronicle" for 1849 and 1850 go to establish the same strange and almost paradoxical conclusion respecting different parts of Great Britain. The testimony of many chaplains of prisons is brought to confirm it. The ingenious treatise of Herbert Spencer, entitled "Social Statics," adduces much parallel evidence.

There may be some element in such data to modify an inference of the full breadth of the apparent facts. Yet it is a most impressive result. Ought it not to satisfy us that mental cultivation and moral principle are two things, — meant, no doubt, to be harmonized and to help each other, but easily separated, and even made perversely hostile? Knowledge is power; but what kind of power — whether a power of benefaction and mercy, or of mischief and disorder — depends on another part of our nature. Gather it in; store it up; hold it fast: with consecrated aims and a Christian heart, there is no nobler business. But without them, there is none more open to peril. Though the head is filled, all the while, from within, out of the unholy and selfish heart, may be proceeding evil thoughts, profanities, dishonesties, follies, and all the vile things the Saviour warns us of. And then, instead of benefactors and reformers of men, scholars will be betrayers and tempters of them. We shall hear more and more of dishonored students, of intellectual swindlers, of dissolute artists, of bribery and falsehood in the high places of government and legislation, of respectable families disgraced, and of seats of learning ashamed of their degenerate and infamous sons. Of itself, knowledge cannot save us from sin. It will be a mighty helper, a splendid ally, a grand builder under Christ. But the soul must have a culture of its own. Right must be revered, as well as nature explored. Truth must not only be understood, but loved. The infinite goodness of Christ must draw our affections, and

win our faith. Knowledge must expand and ripen into wisdom, and of wisdom the fear of the Lord is the beginning. It is a wisdom that no book but one contains in its perfection. More of it comes by a single pure and earnest prayer, than by a lifetime of unhallowed acquisition. Days of study with nights of dissipation, — other men's thoughts put at the disposal of a false tongue, or a reckless will, — a full head with a bad heart, — these will be only the signs of a rotten civilization and the preparations of a decaying state.

In short, not to dwell on the negative side of the doctrine too much, every outward restraint, every worldly counterpoise, every mortal resistance, will be ineffectual against those fierce and despotic passions that bear the heart down, except the heart itself be strong; — strong in rectitude of purpose; strong in the frequency of its self-scrutiny and resolution; strong in the recollection of its dependence on God; strong in its open intercourse with Heaven, drawing down ever new supplies of courage and constancy by prayer; strong by standing on the Almighty's side, and making up for its own weakness by his omnipotence; strong in its secret and sure friendship with the Lord of Life, — conscious that without him it can do nothing, — with him, all things. Then manhood will be independent; self-poised, because resting on Him who is the pillar and guard of all individual liberty and peace; self-possessed, because given over in submission to Him who, the moment we come to Him, gives us, for the first time, to ourselves; not borne about by every wind of doctrine, or custom, or popular opinion; not the feeble captive and victim of the first chance for concealment, or the first bait of flattery or sense; not double-minded and unstable, like a wave of the sea, driven of the wind and tossed; but steadfast, immovable, settled, stablished, always abounding in the work of the Lord, and always knowing that its labor is not in vain in the Lord.

If there were space, it might be adduced, as another lesson of public crime, how the very publicity of it contaminates the

mind and vitiates the springs of feeling ; how the recital of its details diminishes, before we are aware, the wholesome horror of any pure and sensitive conscience at these degradations of our common humanity, and how, by contemplating them familiarly, we cease to shrink at their commission. But this would make a subject by itself.

Meantime, we will strengthen each other, if possible, in the resolve not to treat any fellow-creature's dishonor or transgression with levity. Come with any story of virtue's frailty, of domestic treachery, of blasted reputation, to the New Testament, or carry it in your intercessions before the face of your Heavenly Father, and it will seem no theme for trivial wit, nor for heartless mirth. Somewhere or other, that fall from sacred honor that we pass upon so flippantly is creating a wretchedness which, if it were only seen, would compel a respectful and tender sympathy from the hardest of us. Some hearts, be sure, are heavy with it. Some home is dark with it. Some faces blush for it. Sooner or later, and somewhere, every crime is tragical. Perhaps we have brothers, or sisters ; children, or parents ; or friends loved like brothers and sisters. Let us not be too confident. The battle is not always to the strong. Unless the poison of this stealing pestilence is stayed, who shall be secure ? If these sweeping tides of depravity go sweeping and spreading on, who shall be safe ? Such things are too dreadful to be jested over, and too near at hand to be forgotten. No clearer evidence need be given how distant our tone of public sentiment, and the customs of the press and of conversation, are from the high and holy rule of Christianity. Were all these thoroughly Christian, then human weakness would be pitied, not published ; then men would look on the contagion of iniquity like a physical plague ; then some strict and solemn veneration would seal the lips of those that make a mock of sin, and purge the columns of gazettes of the pictures of human degradation ; then the convicted offender would be followed to his punishment with

silent, mourning charity, and commended, with interceding compassion, to Him who is too merciful not to be just, but who knows how to temper justice with love.

Of what we have said, this is the sum. The breaking out of iniquity where we least expected it, is a terrible kind of instruction. But terrible as it is, perhaps our social state needs it. If we do not heed its warnings, then we ourselves become participators in the guilt, and contributors to the festering forces of social wrong. Pride is a deep-seated disease, and needs such humiliations as shall make it both afraid and ashamed. It cannot be understood too soon, that being born in a blameless house, and living among reputable people, will not guarantee us against disgrace. It cannot be learned too effectually, that, with all their advantages, competency, law, education, will not of themselves be sufficient to make pure and upright men; and that for that there must be personal effort springing from personal faith. It is best we should all see, somehow, that no calling is so sacred that it may not be profaned by a profane disposition; no line of life so guarded, that a beastly temper may not break in and waste it; no income so liberal, that embezzling fingers may not try to make it larger; no robe of office so dignified and fair, that sin may not creep cunningly under it, and, without disturbing one fold or phylactery, turn it into a hypocrite's cloak. Because, as the New Testament says, with emphasis and repetition, all basenesses are of the heart; and when that is defiled, everything external is defiled with it.

But these suspicions and distrusting are for ourselves, not for other men. And this is the final lesson. When unblushing immoralities are abroad, we need to reassure ourselves that virtue is not a phantom, nor religion a pretence. None but bad men think that; and if we credit it, it only shows how low our spiritual life has gone. We may have thrust upon us, even to loathing, the recitals of iniquity; things hitherto deemed most sacred may be defiled out of some

impure heart; Satan may seem to be going up and down the earth unbound; every offence known to the code may be perpetrated, and then proclaimed; we may be left to the dismal alternative between the prisoner's criminality and the perjury of the witness;—still, and nevertheless, look about you, and, close at your side, and all over the land, for every one such revolting apostasy, you shall find hundreds of unswerving men, unblemished homes, blameless youths,—women pure in heart,—great hosts of God's elect, unreported and unpraised, moving, as before, on their quiet ministries of beneficent and chaste integrity. Let us never part with a generous confidence in mankind. Faith in goodness here, has close kindred with faith in the goodness of heaven. When a man loses his trust in human principle, and talks of the universal corruptibility of his kind, he only notifies us that earnest and noble sentiments are fast perishing in his own breast. To part with holy affections, is the natural way to disbelieve in their existence. Charity believeth all things, suffereth long, thinketh no evil, covers a multitude of sins. *Men* may stumble and fall, but *Humanity* is not lost. For God made it in the image of himself; his Providence upholds and guides it; his Christ has redeemed it; and his Holy Spirit re-quickens, renews, and sanctifies it, whenever faith and love consent that it shall be so blessed.

WILLIAM H. STARR.

To many of our readers this will be a new name. The following extracts, taken from a "Memoir and Discourses" lately published by D. B. Cook of Chicago, and sold by Jewett & Co., will serve, however, to interest every friend of liberty and truth in him to whom that name belonged. The work, on many accounts, has an uncommon meaning. In

the present confused condition of the Church, amidst the rupture of old parties, the conflicts of creeds, the strifes of form and spirit, who can tell how many such earnest, free, believing souls, loving Christ too well to wrong him by false conformities, are struggling and suffering all around us? It seems to us, judging by many signs, that if all the minds in this country passing through just this experience, could be rallied, and organized into a living fellowship, we should behold a noble begining of the true Order and Body of Christ which the future is to realize. In this instance, as elsewhere, the three great points of the everlasting faith appear, prominent and vital:—1. The person of Christ, at once perfectly divine and perfectly human, as the centre and source of religious life to mankind, the Head of the race and the Redeemer from sin. 2. The personal union of the believer with God in the Holy Spirit given through the Son of Man. 3. The practical necessity and moral grandeur of justice and love applied to all the relations of society and life.

It would seem that everything except inveterate bigotry and the most hard-hearted theological hate must be touched and softened by the tragic traits of this simple and short biography. What a solemn prophecy is in its tones of the revelations of that day when ecclesiastical cruelties, perpetrated in the professed name of the Lord Jesus, shall be brought to light! Through what paths of bitterness, fire, and blood has the truth of God still to make its advent into our world! — ED.

“WILLIAM HENRY STARR was born in Middletown, Conn., on Sunday, April 27th, 1817. His father, Mr. James Starr, was an ingenious and enterprising man, engaged at one time in the stereotype business, in New York. His mechanical skill, or constructive talent, was inherited by the son, and displayed in a ready use of tools, as well as, perhaps, in his facility of systematic thinking.”

In 1832, the family removed to Illinois.

“He made his first public profession of religion by uniting with the Presbyterian Church of Carlinville, in 1835. His religious im-

pressions and hopes, however, began in earlier life, of which we have an account in his own words: 'Among my earliest recollections,' says he, 'reaching back to the age of two or three years, is that of the pleasure I took in saying my prayers very devoutly on going to bed. It seemed to me then that I enjoyed the love of God. For years afterward, though I became careless and as full of selfish desires as other children, yet, on the occasion of any sickness in my father's family, I would fall to praying and confessing, and making ever so many fair promises to God, if the evil might be averted. And while living in Baltimore, in 1830 or 1831, I had lively religious exercises; and I remember now distinctly the scene where I thought I gave my heart to God, while reading a hymn on the back of a tract. On occasion, therefore, of a series of meetings, held by Mr. Lippincott and Mr. Blackburn, I came forward. My religious exercises at this time were powerful and distinct. After laboring under conviction for several days, at last, when engaged in prayer which I had begun with the supplicating cry of an awakened sinner, I began to call God *Father*. My feelings experienced a great change. I was full of joy and love.'

"Even after this, Mr. S. finds himself laboring under false impressions of the nature of religion, as though it lay mostly in certain *feelings*, rather than the faithful and cheerful discharge of Christian duty. His early experience is apparent, we think, in the interest which he felt in children; and it may explain certain views of Christian nurture which he presented to his people a few months before his death, in which he was supposed to deny the need of regeneration as a condition of early piety. If we understood his own statements, it was the burden of his argument on this occasion, to show that children should not be discouraged by theories of conversion which they cannot understand; that the faults of children need no more prove them unconverted, than the faults of adult backsliders should prove them unconverted; and above all, that parents might and should bring up their children to be Christians from their earliest youth.

"Along with his early religious convictions should be named his ardent love of liberty, and his intense hatred of oppression. He was but a youth when the martyrdom of Lovejoy occurred; yet he was one of those who assisted in receiving the printing-press, and in guarding the person of Lovejoy, when he fell. This youthful cour-

age might have been a mere boyish enthusiasm, if it were his only adventure for freedom. But, viewed as part of a life of struggle for freedom, it assumes the dignity of a higher principle of action.

"After his graduation Mr. S. spent a year in teaching in Burlington, Iowa. He was then appointed to a Tutorship in his Alma Mater, [in Jacksonville,] which he held for two years. His leisure was devoted to preparation for preaching the Gospel. During the greater part of this time he enjoyed the intimate friendship of Professor Adams and his family, who recognized in him 'a pure and trusting heart, a kind and genial temper, a spirit of rare delicacy and fidelity in all the duties of friendship.' They speak particularly of his love for children; such a love as indicates the finest and noblest traits of character.

"The warm emotions which appear in Mr. S.'s love for children, and for humanity, explain two qualities that might otherwise seem inconsistent, — earnestness and charity. Both these he possessed in an eminent degree. 'It was a necessity of his nature,' says Prof. A., 'to be true to himself, true to the solemn convictions of his own mind. There was in his nature not the slightest aptitude for any easy conformity to prevailing fashions of thought or belief. Neither was he 'influenced by pride of independence to dissent from prevailing opinions. His points of dissent from the usually received orthodox convictions were few, and in these he was fearless and independent, never captious and quibbling. His manner of speaking of others was uniformly kind and charitable, even when he knew them to be inimical to himself. I never knew a person who seemed to take more charitable views of the character of others, than he did.'

"In July, 1848, he went to Jacksonville to be examined for ordination. And now came his first sore trial, as a lover of Christ's Gospel. Suspicions of heresy were entertained against him, — suspicions most potent, because even Protestants so little understand what heresy is, and are so little agreed respecting what are the fundamentals of Christian truth. We will give the account of the examination in Mr. S.'s own words.

"Some of the brethren stumbled very hard at me, because I held that the Holy Spirit's influences are of the nature of moral suasion

or motion (not directly on the will) ; some thinking that I was " wise above what is written," and that my mind was of a dangerous tendency ; because I did not believe Christ had a human soul ; because I believed in no supernatural call to the ministry ; and one good brother, because I did not give a full account of religious experience in conversion, &c., but rather stated my ideas of what it is to be a Christian, and that I thus tried to live.

" My examination on the nature of the Spirit's influence in regeneration was brief, and was interrupted. I cannot give a fair statement of either questions or answers. I stated in general that it was a moral influence, and endeavored to express this idea of it, that it is *man* who repents or converts to God, and the Spirit *moves him to it* ; " just as you, Mr. —, if you had prevailed on a drunkard to abandon his cups, would say that *you* had turned him from them, — that *you* had saved him from intemperance." But in comparing the influence which the Spirit exerts, to that which a man may exert over another man, I did not say nor mean that they were in all respects alike, but simply, that they were alike in some important respects, viz. that they were both *moral influences*. But being interrupted and confused by two or three questioning me before my replies were finished, I do not know whether I fairly completed my explanations or not.

" *Question.* Can you tell us your experience ? the ground of your hope that you are a Christian ? *Answer.* I found myself under God's government a transgressor of His law, and subject, therefore, to its penalty. God offered me mercy through Christ ; I felt that there was my only hope, and that God's words to me were worthy of confidence I determined to trust myself to them, and to act upon His commands and promises. I did so ; and in doing so I found and do find the assurance of hope. *Question.* What is it to be a Christian ? *Answer.* It is to love God, and believe in the Lord Jesus Christ. *Question.* What is it to love God ? *Answer.* To obey Him. ' He that keepeth my commandments, he it is that loveth me.' *Question.* What is your object in entering the ministry ? *Answer.* To do good. *Question.* Do you think you can make as much money at it as at some other employment ? *Answer.* I don't know but I can. I should never expect to make money at anything. I do not by preaching. *Question.* Do you think that Christians are called of God

to the work of the ministry? That you have a call? *Answer.* I do. *Question.* What is a call? When is a man called to the ministry? *Answer.* When he has reason to think he can do more good in that than in any other way. A call to the ministry is the opportunity and means to do most good in it. To do the most good he can, is the duty of every Christian; and when God shows a man that he can do the most good in the ministry, (or gives him the means to do so,) that is a call. *Question.* Can you express in the language of Paul what should be the Christian minister's animating principle? Would you say, 'The love of Christ constraineth us'? *Answer.* I have long thought that that sentence expresses what was to a most remarkable degree the spirit that animated Paul, and that is the most powerful spring of action that can animate every Christian in doing good. *Question.* If a Christian should be unwilling to deny himself for Christ, would it be his duty to preach the Gospel? *Answer.* Yes! and to deny himself also. Refusing to do one duty does not remove the other. This is not saying that it does not unfit him for it. *Question.* But would a man who is thus unwilling be apt to do much good in the ministry? *Answer.* No; he might do more harm than good. But he *ought to be willing to deny himself, and also to preach the Gospel.*

"Whatever may have been Mr. Starr's view of inspiration, it never hindered his most devout and prayerful study of the Scriptures, nor his faith in them as containing the words of eternal life, and the only hope of a fallen race. And his difficulties on this subject were only temporary; such, perhaps, as are felt by multitudes, when they first discover points of resemblance between the ecstasy of the poet and that of the prophet, and that the various books of the Bible indicate the various mental characters of the inspired penmen. He afterwards expressed himself as satisfied with the common view, that the inspiration which gave the Bible to man is special and peculiar.

"For reasons which, in their beginnings, would have formed another familiar chapter of Shady Side literature, but which grew into the dangerous rumor of heresy, Mr. S., after being detained a few months by the entreaties of friends, at length, in April, 1851, left Griggsville. The unpleasant feeling that led to this result did not, however, long survive his departure; and his subsequent visits to the place were occasions of delight.

"In August of the same year he preached in Elgin, and was engaged for six months. He had been there but a few weeks when rumors of heresy began to be heard; first by letter to the former pastor of the church, from a member of the council by which he was ordained, and afterwards by report from a person who assisted him on a Communion occasion, to a prominent minister. He was now charged unawares with 'Bushnellism,' and with 'Unitarianism.' He was apprised of these charges by the former pastor, who became satisfied that they were unfounded. Upon the charge of Bushnellism, Mr. S. remarks, it 'is totally false. When I was examined for ordination I had not read a word of Dr. Bushnell's theological views; and now having read them, I do not agree with them.'

"The charge of Unitarianism perhaps arose from two facts. First, he supposed that a Unitarian might truly believe in and preach Christ, as the only Saviour of mankind. In this view he invited the Rev. Ephraim Nute, of Scituate, Massachusetts, to his pulpit in Griggsville, and remarks in his journal that he visited him at his friend's; 'was much pleased; appears evangelical and truly pious.' Again, in preaching on the Atonement, Mr. S. dwelt more than many others on the sufferings of Christ, as a means of producing repentance. But so far was he from denying the word of Christ to be a ground of salvation, that, on one occasion, the writer recollects his comparing the Atonement, as a ground of pardon, to the light of the sun, without which, repentance could no more avail than the moon can shine by its own light.

"But his notes on the subject of the Atonement, in which he has expressed his views most fully and freely, will vindicate the integrity of his faith in Christ beyond question. Remarking that his views on this subject had become somewhat modified, or at least more complete, he says:—

"Now it seems to me possible for a Governor (in any and all good governments, divine or human) to grant to one high in dignity, and having sufficient claims upon the government, the pardon of a repentant subject who has sinned, without at all relaxing the sacredness, the imperativeness of the law as the rule of the government. But Christ, who is sufficiently high in dignity, being the eternal and "only begotten" Son of God, *by what he has accomplished* for the government of God in bringing men to repentance, in making them obedient in-

stead of rebellious subjects, *and by what he has suffered* in so doing, has such a claim upon the government of God, and can plead his own sufferings to take the place of those due to the sinner.' And again: 'The sufferings which Christ's work for the government of God involved, entitle Him to the privilege of intercession for such as repent; and it must have been, in part, because it would do so, (it would seem,) that He undertook that work. Perhaps if He had not suffered, His work alone would not so have entitled Him. But having suffered, He is entitled to say, Let my suffering go for the suffering due by the law to the sinner. The sinner now can plead what Christ has done and suffered for the government of God in his behalf. By what Christ has suffered, He has, as it were, paid the penalty of the law, and by what He has done He has gotten the right to plead it in the sinner's behalf. It thus becomes safe for God to pardon for Christ's sake, and in His name, while otherwise it would not have been safe; the sacredness, the imperativeness of the law as God's rule for His creatures would not have been maintained. Considered in this light, Christ's sufferings constitute His early life and death a SACRIFICE for our sins. God [knew] that they would have this efficacy of atoning for sin, and therefore designed that they should so atone. And His death, as the crowning act of all, may be taken to express the whole (even as His resurrection is sometimes taken to embrace His whole doctrine, because it sealed it all). His death, moreover, was designed as being a peculiar appropriate form of his suffering to stand for the sinner's doom. Thus was His "blood shed for the remission of sins," as one and a most important end, though not the whole.'

"That he discarded all mercantile views of the Atonement, by which the very idea of forgiveness is annulled, will hardly be urged as an error. And respecting the opinion once before charged against him, that Christ had not a distinct human soul, it should not be inferred that he denied either Christ's divinity or his humanity. God became Immanuel in Christ, he might say, strictly, in an Incarnation. (John i. 14; Rom. i. 3. 4. 1 Tim. iii. 16.)

"On the 14th of April following, he was installed as pastor of the Congregational Church in Elgin, where he remained until his death.

"We have indicated some of the points in which Mr. S. dissented

from the prevalent opinions, perhaps all of them. Whatever they were, we know that he regarded himself as dissenting only in speculative matters,—forms of divine nature, and modes of divine economy and influence, which, like the hidden causes of the wind, are no part of man's necessary faith,—while his entire theology brought him to the same practical results in which all Christians are agreed. As a thinker, he simply craved the liberty of coming to Christ by the laws of his own mind, compelling no other one to follow the same path, but glad to worship and to learn of Christ, with all his disciples, by whatsoever way they had come to bow before Him. Giving to Christ in all things the pre-eminence, he hoped that minor differences, inseparable from the lot of humanity, might be allowed. But he was grieved to find that prevalent theologic methods were deemed essential to the integrity of the Gospel, and that the differences which *he* held subordinate were considered by others serious, if not fatal. Hence the conflict, of which, under the date of his ordination, he speaks as follows :

“ ‘ My mind has been considerably agitated, for some time past, on the subject of my theological position. When I began my course I had no thoughts of concealment of any of my views, and my frankness soon brought me into trouble. By the advice of friends and my own reflections, I became convinced that it was best I should keep to myself, for the present, the views I entertain, which are different from those of my brethren generally, and labor on with those vital truths in which we are agreed, and which are indeed the chief things. These are the depravity of man, his exposure to everlasting punishment, the necessity of a radical change of character to salvation, the Deity and atonement of Christ, and the necessary work of the Holy Spirit. But the fact that my brethren make speculative points on which we differ, of so much importance in their ecclesiastical relations, obliges me to use a sort of craft in the statement of my views, which is not congenial to my heart. I can so present the essential practical elements of my views as to cover the ground which they think necessary, while yet I do not imply certain other speculative ideas which they think I do. The fault of this, or this misconception of my views, is not to be charged to me ; but to them, as having improperly mingled such speculative elements with the practical, as equally necessary. Still, though I need not blame myself for this

matter, the thought that they are mistaken, deceived, as to my agreement with them on certain points which they consider essential, (though I feel assured they are not,) troubles me. It pains me to think I am not just what they think I am, and that perhaps they will one day be grieved by discovering it. And there is another source of trouble which has in it some irritating quality. It is the fact that I cannot speak out my thoughts like a man; that a necessity is cloaked about me, under which it is difficult to maintain a true and manly independence of character. It renders more powerful the natural propensity of my emotive character, to lean upon and follow others, and makes much more difficult that which I feel to be duty, and to be demanded by a proper regard for the gifts of mind God has given me; namely, to be a bold and candid advocate of whatsoever truth I learn.

“I know not what to do; but I trust God will teach me in His Providence.

“I feel attached to this church and people, and have great reason for thankfulness concerning the pleasantness of my situation. I have some love, also, for my work here,—to labor in the same spirit and with the same great truths with which my brethren labor, for the salvation of souls and the honor of Christ. But it is hard to bear the yoke of bondage to ecclesiastical tyranny and to the inventions of men.

“I record it here, if I should never live to make a louder and more powerful protest to the world, that, while desiring to preach the great truth, with all the powers I have, that ‘Christ came into the world to save sinners,’ I am bound in cruel chains by the intolerance of the Protestant Evangelical Church, which proclaims the right of private judgment as its fundamental principle, but which utterly denies the right to me, and to every one of its members. I can only preach the truth, by submitting to its judgment in other matters; if I do not submit, I shall be disallowed in its ranks, and persecuted with all the power it has to exert,—with excommunication and reproach, as an outcast from the Church of Christ, and an enemy of God.

“May God help me to be patient, till He shall work deliverance.’

“I desire, if possible, some interchange of thought, some consulta-

tion. Men who answer to my sentiments as you do, are rare to meet, at least in the ministry. Sectarianism, bigotry, and formalism have their forces *combined* and organized, and no man single-handed can make head against them. We shall be crushed and trampled under foot in the charge, and the cry of *heretic, infidel*, will be our requiem. If we desire to accomplish anything for a freer and purer Christianity, we must reach out our hands to one another. So at least I begin to feel. I cannot altogether claim likeness to yourself. Your peculiar talent for mixing with men, and seeing them and working amongst them, I have not. I am, rather, a student, diffident and retired. But my soul beams with a hatred of tyranny, with a love of liberty and man. Liberty for myself I must have, or die self-consumed; and I desire for others no less. My ideas are not cast in the same mould with all the Fathers. I do believe that theology is a legitimate ground for free inquiry. I scorn the assumption that those who came first, in darkness, too, had the right to prescribe what is Scripture and truth to all time to come. When inspired by great truths, my soul is bold as a lion, and diffidence is forgot. I long to do battle for freedom, truth, progress,—for a pure Gospel; and this I will do if the Lord point out the way and give needed strength. If it were not for the ardor of my feelings, I should faint sometimes when I see how bigotry is fortified and its bands trained. My hope is sustained only by the belief that Providence is working with a power which cannot be resisted. Our equal institutions, and the ideas of the age, are stronger to educate than human creeds. The hootings of theological owls will not always strike terror to men's hearts. Surely "the Lord reigns; let the earth rejoice."

"With these sentiments in your last communication,—with the great truths here pointed at,—I deeply sympathize: "The curse of the American mind, as we believe, has been the aspect presented in a portion of our Theology of Deity." "The grand peculiarity of Christ's instructions, and of Paul's,—the elevation of character, . . . is mostly lost sight of." "It is not life, spirit, which tests the Christian, but *forms, days, ordinances, CREEDS*." "The entangling scientific statements—not the *expression of the Bible* (nor its teachings either, always)—the fabric of the schools, are presented as Christianity, to be sworn to ere one can join those who love Christ, &c.; and most of all, before one can be allowed to preach in His name."

“‘With views such as these, I find myself painfully situated. Bigotry is all around me. It is thought there is more liberty at the West than at the East. With the people perhaps it is so. Yet with the ministry I should think it the reverse, though I cannot speak from much acquaintance with the East. But the handle of our pap-spoon is at the East, and so we have to turn our faces that way to get the bowl into our mouths. This makes us wonderfully orthodox. We must stand so straight as to lean back. Add to this the cry of looseness, from the Presbyterians, and we drive things tight enough.

“‘Witness . . . the Albany Convention.

“‘Would I had been there. I would have stood up and told certain of them there was one Congregationalist at the West who would not ask their right hand of fellowship if they did not want to give it, —but they might glove it from base common air and keep it to themselves.

“‘But how in the world do you expect, my brother, to get *license* to preach in this free country? You are preparing to preach, are you not? I hope you will not scorn the pulpit, for it needs such as you. How much sympathy do you find East? Is H. W. B. a man after your heart? Are there more? But I must close. I have written you in confidence, and will so treat anything you may favor me with. And do grant me the favor of a reply, if possible.

“‘Yours, in the love of Christ, and of the world He has redeemed.

W. H. S.’

“The above letter indicates a wish that the creed of the Church should be more brief, and should be expressed in the very words of Scripture. Though he did not join in the cry against all creeds, he did regard the present creed system as pernicious in many ways. His Discourses on Sectarianism were not intended as a warfare against a formal Confession of Faith; they bear simply against the present system of Confessions, by which the attention of Christians is diverted from the Word of God, and the Lord’s Body is rent asunder.

“His idea of Christian union is given in his own words. It is not ‘a mechanical and forced union of those who are determined not to tolerate the free exercise of conscience in each other. By no means.

The union for which I look, and long, is to be brought about by a *certain change of views* among Christians; not by their coming to a common doctrinal basis, as these words are generally understood, but by their coming to see that it is every man's duty to be governed by his own conscience in the fear of God, and therefore, that it is the duty of his brother to *allow* him to do thus. Sectarianism seems to me to be based on the notion that Christians must insist on other men's adopting *their* judgments. Do you ask, Have you *no* standard, then? Yes, — implicit faith in the Lord Jesus Christ, (as the very idea of a Christian implies,) proven not by their agreeing to what dogmas you attribute to Christ, but "by their fruits," — penitence, love, prayer.'

"About a year before his death, on the occasion of transient difficulties in his church, he expressed himself as follows: —

"I feel much exhausted and weighed down. Have never had such desponding thoughts and feelings. It seems as if there were no place of labor for me in the world, and no peace; strife and trouble follow upon my heels. The trouble here, combined with my usual grief and trial about the intolerance of Christians, added to my lethargic difficulty, makes the burden more than I seem able to bear. I have been almost ready to renounce the ministry, at least in the regular way.

"Have felt sometimes comfort in thinking that my Saviour was "a man of sorrows, and acquainted with grief," and that I should not, therefore, expect a better lot.'

"His Discourses on Sectarianism were delivered not long after this time; and they will show how unselfish were his griefs. In addition to rumors of heresy, he suffered, perhaps no more than the greater number of pastors, from the talebearing which is inseparable from the spirit of sect. Yet his sensitive nature and chafed feelings uttered no unchristian murmur. He alluded to his troubles rarely; and never except for some purpose of duty, — to correct an error with kindness and truth. On one occasion he urged from the pulpit the 'Duty of Not Believing,' with reference to the evils we have named, in an effective discourse, without harshness, and without gain-saying. And in private he never spoke bitterly of those who troubled him. 'Many times,' says an intimate friend, 'I have felt really amazed, when I have been conversing with him in the retirement of

his pleasant study, and have alluded to the difficulties that hedged his toilsome journey down the path of life, — and never could induce him to manifest even some faint sign of proper resentment of unmerited contumely.'

"With his dear companion, he visited freely and affectionately with his people. But his loved work was to think of Christ and His truth, in the retirement of his study. As life advanced, all minor pursuits gave way to the study of the Scriptures, which he daily perused, both in the translation and in the original, with great care and delight. A most intimate friend testifies that 'his life was a life of earnest, importunate prayer; and that from this source he derived the suggestion of his best and most profitable public discourses.' His special preparations for the pulpit were rapidly made, and they uniformly possessed unity and energy, showing a vigorous mind and a glowing heart.

"Professor Post, from whom the reader has already heard of Mr. S. as a scholar, speaks of him also as a preacher, and an inquirer after truth. He says:—

"Of his general character and success as a minister of the Gospel, others, from nearer and constant observation, can speak more fully than myself. I can only say, that all performances by him in the pulpit and on public occasions, to which I had opportunity to listen, were of high grade and promise, both intellectual and rhetorical; they were marked with true originality and independence of thought, and yet with great candor and earnestness. He ever impressed me, both in private intercourse and in the pulpit, as a sincere, honest, independent, and intrepid thinker, blending much simplicity and godly sincerity with high intellectual power. He seemed to me an earnest seeker after truth, single-minded, resolute and conscientious in its pursuit, and in the utterance of what he supposed it to be. If mistaken, or impracticable, or one-sided in his views, I felt his Christian ingenuousness, earnestness, and honesty; and his simple and humble piety gave assurance he would ultimately rectify what was amiss, and complete what was defective. I felt he sincerely sought God's aid, and wished to know and utter His Truth, and that he was one whom God would help. He aimed too, I believe, to do God's will, as well as to know it. Practically, he was an honest, earnest, God-loving man. He knew not how to temporize or conceal. The dan-

gers in his case were ever in a tendency to the opposite and nobler extreme.

"‘I felt, when startled by the sorrowful tidings of his premature death, that one had gone who was ripe for an exchange of worlds; but in whose early decease the cause of Christian truth and manhood had suffered a great loss.’

"In a letter to a friend, under date of February 21, 1854, after speaking of his inclination to quit the Church, he says:—

"‘An expression in your letter has helped me to right myself, however. It is best for me, I suppose, and it is the correct principle, that I should not leave the Church till I am driven out, believing it to be indeed of Christ’s body; and, within certain limits, I must submit to every ordinance of man, for the Lord’s sake. Neither am I bound, as I see, to divulge my philosophical opinions to my brethren, (if I can have patience to hold them in,) because they have deceived themselves about them; but as long as I can stay in the Church, and work for freer and more charitable principles in it, I ought, perhaps, to do so. It would be *a great deal easier*, less trying to the spirit, to leave at once and set up for myself; for then I might obtain tolerance, as of a distinct sect, and be kindly regarded and treated, instead of being watched and waylaid, as a suspicious character in the sect.

"‘Many a good man has had to endure hardship, and to wait long for vindication and truth’s triumph—yea, many have closed their eyes upon the world before it came.

"‘Dear brother, let us strive, and pray for greater holiness. For our dear Master’s sake let us endeavor to keep our spirits subdued to the sway of love. “Rejoice in the Lord alway,” my brother. It is not what we *do*, but what we *are*, that most concerns.’

"On Friday, the 24th of February, he was quite unwell, and would frequently leave his study, and try to dissipate his feelings by conversation or some light employment. The next morning a physician was called. On Monday, he thought his recovery doubtful, but said to his wife: ‘Have no fears for me; it will be well with me.’ The next day his disease proved to be that most dreadful malady, the small-pox. Wednesday morning he desired to look out at the window, and remarked, ‘How pleasant to see the light of a beautiful morning once

more!' But at night he became delirious, and continued wandering during the greater part of the day following. On Saturday he was much better, and dictated to his wife a message to his people, respecting a series of meetings which he had expected would be held. That night his tongue began to falter, and, with the closing hour of Monday, March 6th, shortly after his last word, that he was 'better,' his voice was hushed in death.

" 'And when I learned, a few days after,' says the friend who knew his trials best, 'that God had removed him by a sudden and unexpected disease, although I mourned his loss as my dear Christian friend, I, in spite of myself, blessed God that He had taken him away from the evil to come.' "

We also present these extracts as specimens of Mr. Starr's preaching.

" I repeat, then, a true faith in Christ, a sincere acting upon all His teachings, does sanctify the soul. There is, therefore, a sanctifying faith in Christ; and that is not a complete faith in Him which does not sanctify. And it is folly and delusion, let me add, therefore, for any man who professes to be Christ's, to expect to be saved by faith in Him, if he is not becoming year by year a holier, a better man. For such a man is not a true believer. He may believe a *part* of Christ's teachings, but he does not believe them all. He does not fully and truly believe in Christ, the Son of God; and to *him*, as much as to any other, is the warning uttered, 'he that believeth not the Son shall not see life, but the wrath of God abideth on him.' "

" Let me point you now, for a moment, to one example of true faith in Christ. It is Paul of Tarsus. Gifted with exalted talents, and with almost superhuman energy, and fitted by birth and education for gaining a high place among the honors of his country, behold him casting all at the foot of Jesus' cross; renouncing worldly pleasure, and all splendor and ease of life; enduring hardships and distresses innumerable, and toil beyond the seeming strength of man; burning with a love unquenchable and pure, that led him to spend and be spent for others, and to rejoice therein, though the more abundantly he loved them, the less he was loved; watering with his prayers and tears the Church which Christ had watered with His blood; and

giving himself wholly, without reserve, with an energy unparalleled, and a fervor that consumed the frame in which it dwelt, to the cause of God and righteousness, and the salvation of souls. And what was the secret of a life so pure, so Christ-like in its aims and its activities, so unchangeably and ardently benevolent? He has told us himself. 'I am crucified with Christ,' he says; 'and I live no longer, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me.'

"Yes, it is faith in Christ, which is able to change the whole character of man, raise him up from the pit of corruption into which he had fallen, cleanse his defiled garments till the eye of Jehovah shall see no spot thereon, and place him on the mount of Transfiguration, from which, with the celestial gates in view, he shall run a shining course, with the world beneath his feet, and the wings of angels springing from his side.

"And now, to you, and to all the world, could my voice reach so far, would I sound aloud the great, the blessed truth of our text: believe in Christ,—believe, and ye shall be saved. '*This is the work of God, that ye believe on Him whom He hath sent.*' To believe in Him will regenerate the soul, will justify it before God, and cleanse it from all unrighteousness. It is this faith, faith in Christ, which is the great redemption of the human character. Nothing like it beside was ever seen, to remould, to purify and elevate the mind of man. We defy the world to point to any other source,—any 'other name under Heaven, given among men, whereby we can be saved.' This is the great truth declared in the text. This is, indeed, *the work of God*,—the work by which you may become acceptable to God, and be made like Him,—that you 'believe on Him whom He hath sent.' This is the message of heavenly mercy to a ruined race, to a dead and dying world: Believe in Him whom God hath sent. Trust not to your own unaided powers; thousands have trusted and perished. Trust not in any fellow-man; man has everywhere trusted in man, and the world is not yet saved. None of the refuges which men have sought out for themselves have sheltered them; none of the devices which they have invented for themselves have delivered them. The world has tried long, it has trusted in everything but Christ, and it is yet far from salvation.

"But they that have believed in Jesus *have* been saved. They

have been saved from corruption, from the power of indwelling sin ; they have felt that they were saved from death, from the powers of evil, and from the wrath to come ; and the world, that has looked on, has never doubted. And the voice of Jesus is yet sounding aloud to all that need, ' Come unto me and be saved, all the ends of the earth.' ' This is the work of God, that ye believe on Him whom He hath sent.' Hear it, dying sinner ! Hear it, guilty and perishing soul ! Hear it, child of sorrow and despair ! There is yet redemption, there is yet peace and full salvation for you. You can yet save yourself and others. You can yet work the works of God, the work by which *He* will forgive you, and *you* shall be made like Him. Hear, and despise it not, lest your last hope be lost, and an escapeless perdition seize on your soul. Ruin, eternal ruin, will be yours if you heed it not. It is the last accent of mercy, — but the sweetest. It is the last anchor of hope, — but the surest : — '*This is the work of God, that ye believe on Him whom He hath sent.*'"

" Yet, notwithstanding this, there did exist, even in Paul's day, a disposition in some to separate themselves on some pretext into distinct classes in the Church, — a position which was the seed of those sectarian divisions which afterward arose, and which were swallowed up in part by the Romish Church, to be renewed and multiplied in our times.

" It was this disposition in its incipient forms — in its first peepings above the ground in the new garden of Christ — that roused the Apostle's attention, and against which he hurled the lightning of his rebuke, that he might smite it as an evil weed, and destroy it in the beginning of its growth. But if the beginning of this evil called forth such reproofs from his inspired lips, how would his soul glow, and his words burn, were he commissioned now to look upon and to rebuke the sins of Christ's people. Nay, would not rather his mighty heart break under the burden of this sorrow, and his eloquent lips grow dumb before the magnitude of the evil ? Division carried to its utmost length ; ' the body of Christ ' rent into scores of fragments,* many of them excluding each other, engaged in mutual strife, and even denying to one another the name of Churches ; and the great

* " The number of Christian sects in the United States alone is upwards of fifty, and they are constantly increasing."

mass of the Church seeming to slumber over the evil, or even loving to have it so! O that there *were* a Paul now, to cry aloud with his trumpet voice, and show God's people their transgression, and the house of Jacob their sin!

"Or, would that the Church of Christ might pause long enough from its sectarian strife, to hear the voice of its Redeemer and Lord pleading with God in prayer, on that sorrowful night, ere the traitor came! — 'Holy Father, keep through thine own name those whom Thou hast given me, *that they may be one* as we are. Neither pray I for these alone, but for them also which shall believe on me through their word; *that they all* may be one; as Thou, Father, art in me and I in thee, *that they also* may be *one in us*; *that the world may believe that Thou hast sent me.*' The prayers of Christ were not offered for a light matter, least of all that memorable petition which the pen of inspiration has recorded for the Church in all ages to wonder and weep over, — the prayer of its dying Lord. The desirableness of that visible union of His people for which Christ prayed as the means of impressing His truth on the world, and the evils of those divisions against which the Apostle so earnestly exhorts, need to be better understood by the Church; for sure I am, if they were understood properly, the lovers of Christ would strive for that unity, and put away those divisions.

"Neither are these things difficult to be seen or understood. It is my deep conviction, that sectarianism is a prominent cause of the low state of piety among Christians; and, including the principles which lie at its base, the greatest single obstacle which exists to the spread and triumph of our religion in the world. It is my design to spread before you briefly the reasons for this conviction, and thus to urge upon you the exhortation of the Apostle in the text: *And I pray Thee, Thou risen and glorified Redeemer, be Thou our Intercessor with the Father, that thine own truth may prevail with us, and that thine own prayer once offered in the flesh may be fulfilled!*

"A rapid statement of the reasons for holding the first proposition will occupy all our remaining time at present, — that *sectarianism, or the division of the Church into different sects, is a prominent cause of the low state of piety among Christians.*

"First. Because it gives too great prominence to speculative opinions; or, in other words, to non-practical truths.

"No true Church of Christ is separated from other churches of different names, on the ground of a difference of view, concerning practical religious duty. It is a fact, indeed, which deserves particular notice, that all true branches of the Church of Christ recognize the same practical way of salvation, and the same applications of Gospel truth to the relations and duties of human life; or if there be any difference on this point, as may perhaps exist in relation to the subject of slavery, it does not run parallel with denominational lines.

"The particular ideas, therefore, on which the different sects in the Church are distinctively based, do not relate to practical religious duty. The notions which each sect holds up as the banner of its division in the army of Christ, do not refer to practical piety, or the moral requirements of God. It is the theory of election and perseverance in one, the theory of free grace in another, the theory of ministerial functions in a third, and so on, which are inscribed on their party walls.

"It is, then, the tendency of these divisions to call off attention from practical moral truth, from love to God and love to man, from the real essential of religions; and to fix it upon non-practical and secondary things. And thus results an immense injury to the cause of religion. The very state of division holds up constantly the thing about which Christians differ in a prominent light, and so tends to divert their view from the great things about which they are agreed; and thus these things lose much of their proper influence. We find an illustration of this in the history of the political parties of our nation.

"About the great essential principles of our government both Whigs and Democrats have ever been agreed; about minor questions of policy alone, they differ. But who ever thinks of the points whereon they are agreed? It is the constant tendency of party division, to turn the whole attention to the things whereon they are at variance. And this, indeed, is one of the dangers which party strife occasions to the existence of our institutions, — that it will so absorb the attention of the people to secondary matters of mere policy, that cunning and ambitious plotters will trench unheeded upon essential principles, till they shall have gained power to strike down our liberties.

"And just so it is in the Church of Christ. Its party divisions,

we trust, will never destroy its essential truth ; but they tend to keep it out of sight, and depress it from the position and influence which it ought to have ; and thus they depress the piety of the Church.

"It is necessary for me to guard against one error, by which some might seek to rebut what has been said. There is one sect that separates itself from other Christians, on the ground of the mode of baptism. And some may urge that this is a practical religious duty. Our limits here allow only a few words on this point. I observe, then : baptism is indeed a practical duty ; but neither the mode of baptism, nor baptism at all, is any part of what we mean by practical religion or piety. To test this : if you were asked which of two men is the best practical Christian, you would try to find out — what ? Why, the state of their hearts, by examining their lives and actions ; you would never think of inquiring how this one had been baptized, and how that ; or whether either had been baptized at all ; — and none but a bigot would. However, therefore, any of our brethren may urge the propriety or duty of fulfilling Christ's command just as He gave it, the founding of a religious sect, or the basing of a division of the Church, upon the particular mode of baptism, is an exaltation of an idea not belonging to practical piety into a prominence which tends to obscure the great and essential ideas of religion itself, and so to injure the power and progress of religion in the heart.* The proof which I have given can hardly be disputed ; and that it *needs* to be proved, illustrates the truth I am presenting.

* " 'I would not,' says Robert Hall, 'myself, baptize in any other way than by immersion, because I look upon immersion as the ancient mode ; that it best represents the meaning of the original term employed and the substantial import of this institution, and because I should think it right to guard against the spirit of innovation, which in positive rules is always dangerous and progressive ; but I should not think myself authorized to baptize any one who had been sprinkled in adult age.'

"We cite this passage, not in the way of *argumentum ex concessis*, but as illustrating what we regard as the principle of toleration and the wisest expediency in things not fundamental, though important. Those who have taken similar ground have, if we mistake not, been most successful in the propagation of their particular views, — and have thus shown that tolerance, so far from promoting indifference, is the best means of promoting candid inquiry and the interests of truth itself. — Ed."

And I feel compelled to say, as what will impress upon others the truth I am urging, that it is the general conviction of other denominations, that those who do thus exalt to undue prominence this secondary matter *are* injured in their piety by so doing.

"And how much the cause of piety, throughout the Christian Church, is hurt by similar acts in every sect, I believe we are none of us able to estimate. But a great injury is evidently done. The mighty truths of life and death are half hidden from the eyes of Christians, by the party banners which they are flaunting to the wind, and around which they have gathered to contend. The party cry is uttered so frequent and so loud, that the still, small voice, which eternity is ever uttering to time, is half unheard.

"I know there are Christians in every sect who are spiritually-minded, and from whom nothing is able to conceal or cover up the solemn truths of revelation touching the soul's eternal destiny; but it is not so, unhappily, with the mass of professed believers; they are not spiritually inclined; and the visible things of their earthly contention, the things about which they differ with other believers, are too prone to exclude the invisible things in which they are all agreed, and when they are made fences of division from other sects, or from the Church universal, they are the more sure to do it. I need only appeal to the experience and observation of my hearers to confirm what I am saying. You have seen this influence in others, Christian friends; and if you scrutinize your own religious history, you will probably perceive its influence with yourselves.

"The life-truths of God's sacred revelation are too apt to be neglected and obscured in the maze of other truths and interests which demand man's attention; and nothing, perhaps, so insidiously prevails to this end in the truly Christian heart, as the disproportionate claims of other, yet secondary, religious truths. And when men separate from their Christian brethren, on the ground of any of these secondary truths, their zeal for them is necessarily increased by the attitude they assume, to the at least partial neglect of those truths which are primary and essential.

"I say not, my friends, that the sectarian divisions of the Church of Christ *destroy* the piety of believers; but they tend to *diminish* it. Even those whose hearts are bent on spiritual things, and who are truly endeavoring to 'seek first,' and to promote first, 'the kingdom

of God and His righteousness,' — even they are often wounded and irritated, to their own spiritual injury, by the sectarian zeal which thrusts its unhallowed hand into the budding vineyard of Christ, to seize and transplant the just springing germs of grace, at the risk of their destruction, or by some other exhibition of this unchristlike zealotry, perhaps still more offensive.

"And though the piety and devotedness of many, in all the churches, is not to be gainsaid, nor the really great things, in themselves considered, which Zion is doing for the world, yet, compared with the standard of the Gospel and with the means of grace which God has given, it must be said that the piety of the Church is strangely and mournfully feeble, and its progress slow. And who can estimate the difference that would soon be manifested, were all the people of Christ to cast aside their strifes and separations, and unite on the great central truths of the Gospel, the universally admitted and solemn themes of our holy religion? How much more should we feel those mighty truths, and be influenced by them, did we see them filling all hearts among the disciples of Jesus, and bringing them together, with a willing submissal of secondary things, to testify to their reality and solemn weight.

"It is not my design to attack existing institutions, or to prescribe at present any remedy for the evil. I would rather seek to call the attention of those who love Christ to this subject, and commend it to your Christian consideration, and your serious and prayerful inquiry.

"May God grant you a disposition to look the evil fairly in the face; and when you have scrutinized its features, and ascertained its true character and influence, may He grant to you, and to all your brethren in the Lord, wisdom and grace to see and to do your duty, for the prosperity of the Church and the honor of our Redeemer!"

"Seventh. But the seventh and final reason which I will offer, for the detriment done to the spread of religion by the divisions of Christ's people, is *the injury which these do to their piety.*

"That injury arises, as I have already shown, from many of the same causes which operate directly against the advancement of the Church abroad: — from the too great prominence given to secondary and non-practical truths in the minds of the Church; from the idol

of party thus created, and dividing the heart from Christ ; from the false churches and false professors thus originated or sustained, and debasing the standard of religion by their unworthy example ; from the hinderance to progress in understanding the Scriptures, as just treated ; and, finally, from doing despite to the Spirit of Grace, grieving the heavenly Dove from the bosoms where rivalry and contention are made to enter. Not only do these operate directly against the conquest at which the Church is aiming, but, by injuring *its piety*, they do more perhaps than in any other way to keep back its triumphs.

"It is by their own nearness to God, their own likeness to Christ, that the members of Christ's body must give power to the truth they proclaim to subdue the world unto Him. If the Church itself were as well advanced in piety as it should be, the cause of our Redeemer would roll on with lightning speed. And how incalculable the mischief which the unhappy divisions of Christ's people are doing by operating against this ! O that the Church might awaken to its error, and strive for some method of deliverance !

"I have now endeavored — knowing how many prejudices I may assail, but determined to cast from me the fear of man ; for my position in the ministry is not worth to me a straw, unless I can speak forth out of my heart what God puts in it — I have endeavored to show you some of the workings of this giant evil, which I have called Sectarianism. I do not mean by this, as is often meant, the *spirit* of separation, but separation itself. And have I not shown you abundant reasons to substantiate the proposition with which I set out ? May we not well conclude, in view of all these mournful facts, that this evil is a mighty injury to the piety of the Church, and perhaps the greatest single enemy to her conquest of the world ; seeing the Gospel of Christ is fitted to save our race unto the uttermost, and nothing is wanting but that the Church should adequately exemplify and present it to their minds and hearts ?

"Think not that it has been to me an altogether pleasing task, to speak evil of the Church I love, — of the people of Christ to whom I belong.

"My heart has groaned as, pen in hand, I have looked at this subject, arranging my thoughts to present them to you. Is the Church of Christ altogether corrupt and worthless ? No, no ! — no, no ! she

abounds in holy hearts, and she is doing a mighty and a blessed work. But she has spots on her garments still. And when we turn our eyes to her better traits, we may so hide those spots that they will seem small; but when we look steadily at them, they seem large enough. For, indeed, they *are* large enough, — too large, too large, my friends, to behold without sighing and tears. Oh! when shall the blessed Spirit of our Master come, — that Spirit which is love, — and heal our wounds? When shall *He* walk upon this tossing sea, and say, 'Peace! be still'?

"The subject presents matter for the serious inquiries and prayers of every Christian. Thanks to God, there is the beginning of a better spirit abroad in the Churches. The attempted World's Alliance at London a few years ago grew out of it. What though that failed? the spirit has not failed. Thousands of Christians all over the land feel it. Churches are springing up which reject it, — or mean to, — though some of them do not see how. Many Christians are holding off from all connection with churches on account of it. (I do not say they *should*: let them judge.)

"Bible, and Tract, and Sunday-School societies have sprung up, which are living repudiations of it, and great standing proofs before all the Church, that it is absolutely necessary in some degree to depart from it.

"But though all these things are true, the evil exists still in prodigious vigor. The better spirit which pervades the Church so largely has not availed in general to change those practices by which it is kept alive, and the instances in which it has availed are lost among the multitude.

"The evil still exists and is multiplying; and it becomes all those who love Christ and his cause, to study the subject, and pray over it. The Apostle Paul evidently thought such a state of things altogether needless. He exhorted the Corinthians to be 'joined together in the same mind.' And he adjured them to this in the most solemn manner, — 'by the name of our Christ.'

"In His name, also, will I adjure you, my Christian friends.

"If, in all that I have said, there are some things to which you cannot assent, — which would not be strange, — yet the reality and the greatness of that evil which I have tried to exhibit, you cannot deny. And though no other reasons could be found for deprecating these

divisions among the followers of our common Lord, it is sufficient that they are *opposed to the spirit of our holy religion, and a grief (I am warranted in saying it by the spirit of His own prayer) a grief to our Divine Redeemer.*

"In His name then I beseech you, ponder and pray upon this matter, and away with this evil from your hearts. And see to it that ye love your brethren, '*not in word*' merely, '*neither in tongue ; but in deed and in truth.*'"

"The Lord give us wisdom to direct, and grace to do, in His appointed way."

G R O W T H .

To the superficial observer, the trees of the park or the forest, presenting the same symmetry and proportions at all stages of their growth, seem but expanded saplings, progressively developed and proportionately enlarged in all directions. The trunks seem to lengthen as they expand, and the intervals between the boughs seem to grow with the branches.

More attentive and patient observation from year to year will show that such is not the growth of trees. If we mark the trunks and branches at several heights, we shall find that these heights do not change. If we engrave our names on the tree, the letters will expand round the trunk, but they will neither rise nor lengthen. The intervals between the buds of the yearling twig remain unchanged, even when the buds have expanded into branches. If, therefore, all the buds should grow, the tree would become a tangled mass of wood, instead of that stately column and airy structure which is thus, as it were, wrought out from exuberant and wasted growth.

The fork of the tree rises from time to time by the death and falling away of one or more of the lower branches, and

the principal branches of the young tree have long since perished, when some quondam little tuft of twigs, once hidden in the foliage, crowns with denser shades the expanded trunk. The knotted fibres of the trunk entomb the relics of the ancient branches; and thus the tree, the type of all that grows, knits in its body the living present with relics of the past.

The first protector and the earliest friend of man, the tree, gave many counsels from its whispering shades, of art, and nature, and man's destiny; and like a prophet taught him growth; foreshadowing knowledge, language, literature, civilization, — all that grows; revealing to the poet first its true significance, and teaching its simple truths to inspired and earnest men.

The correspondence of the tree to knowledge, language, and our spiritual nature, rests then on their common principle of growth; and an exact apprehension of this principle, freed from the inadvertencies of superficial observation, is essential to a true history of philosophy, or of language, or of religion.

A tacit and unconscious subjection of our judgments to principles of knowledge, implicitly contained in our common sense, often precedes for many generations the explicit apprehension and formal enunciation of those ideas by which science seeks to round and complete our knowledge. Every one feels the difference between an organism and a mechanism. We say that an organism is that which *grows*. But the meanings hidden in the words of common language are vacillating and uncertain, and must be fixed and matured by science before they can add to our positive knowledge.

What then is growth? Is it simply expansion, or concretion, or both? Or is that perpetual fluctuation of progress and regress, rising and falling, development and decay; that building on ruins; that life in death; — the law which guides the course of nature; — is that also essential to our idea of growth? Or shall we resort to a Gnostic dualism,

and suppose two principles, the one constructive, the other destructive; and, excluding the evil principle, define growth as the constructive, recuperative, progressive principle of nature? Perhaps we shall be safest, if, in the spirit of the Positive Philosophy, we return to our tree, and study in this the history of growth; and, generalizing a more definite conception of an organism, review it in the obscurer histories of thought and language.

The researches of physiology have traced the conflict of nature from the more obtrusive external life of the world even to its minutest springs, where the good and evil principles still struggle in the closest combat; so that the resultant forms and order of nature may be said to depend as much upon destructive agencies as upon the progressive energies of life. The seed, matured from the short-lived flower, falls withered from the dying stem; and, hastening to decay in the moist earth, springs up again to life. The flower yields up its life and sustenance to the seed, and the seed in turn yields up its life and sustenance to the germ. This overture of life sets forth the leading movements and general character of growth. Every part is first an end and then a means. The returning life of spring snatches from the enfeebled grasp of the old year's growth the food of the new year's foliage. The fragrance and the flavors of flowers and fruits are products of a delicate decay. The leaves, strengthening and enlarging the tree with new fibres, and the flowers, busy in the nurture of new seed, first crown, then serve the life that formed them; and even the substance of their deciduous and decaying forms returns through the invisible air, and in the moisture of the earth, to renew the glory and the service.

The annual fall of the leaves, and the secular fall of the branches, prepare the tree for a larger scale of growth, preserving its symmetry and keeping it open to the light and air; and thus the form of the tree is the consequence of its tendency to decidence and decay. The grove and the forest

maintain, like the tree, an even and symmetrical contour, and sacrifice their smaller members, as the tree does its branches, to secure a freer and a larger growth ; and thus the intervals among the trees, like the intervals between the boughs, seem to grow with the branches.

Not only is this constant falling back and re-adjustment characteristic of the life of the tree, but even its beginnings are for the most part failures. If *means* were the wealth of Nature, buds that never open, fruitless flowers, and wasted seeds would prove her prodigal. If simple progress were the law of growth, the tree would be a failure. The naturalist, baffled in his search for final causes, comes to regard that life, of which the parts, interdependent, are mutually ends and means, as worthy in itself, — as its own end. Life is the wealth of Nature, increase of life her aim.

This life is realized neither in the accumulation of products, nor by their preservation, but by variety and change, in parts still knit together in mutual service and unity of plan. We find in action, then, the end of all activity.

As parts of an organism may perish in the service of the whole or other parts, so the whole in perishing may serve a broader life ; thus growth may be defined as this perpetual interchange of offices, through the union of the good and evil principles ; the co-operation of formation and destruction, development and decay.

The apparent residual progress of the individual tree is, then, rather the development of the means and capacities, than of the products of life ; and the death of the tree indicates the limits of these capacities, rather than their failure. Since the development of the means of life is the most obvious and characteristic feature of growth, the superficial observer easily mistakes them for true uses and final products ; and hence their destruction in the course of nature seems to spring from an evil principle at war with the beneficent purposes and uses of life. The products of nature, viewed as ends, present a picture of devastation and ruin.

When man, outgrowing his spontaneous life and sympathy with nature, came to the contemplation of *uses*, and learned of the tree the partial lesson to value only the fruits of his action; when knowledge of good and evil, growing up from his spiritual nature, substituted motives and ends in the place of his simple spiritual instincts; then his activity sought, in neglect and peril of its general life, to narrow itself to special perishing objects; and what was only an apparent evil in the harmonious life of nature became a real evil in man's independent being, what was only a partial and relative defect in the universal scheme became an absolute defect in man's isolated spirit. A growth, which, neglecting the service of life, raises relative means into absolute ends, realizes the idea of evil; but this, as we have seen, is only apparent in the life of nations where the means of life cease to serve only when the capacities of life have reached their limit; so that spiritual death is but faintly foreshadowed in the changes of natural growth. But before we proceed to the study of our spiritual growth, let us review the lesson which the tree has taught us, in the light of other growths.

The researches of philology, though still wandering and beset with vagaries and conflicting theories, have at least established the fact, that language is a growth, sprung from some lost articulating instinct. A genial word-producing soil, now buried in the mould and chilled by the shades of the forest it has borne, once held the germs of speech. The physiologists of language have sought, with but partial success, to trace the laws of this growth in the relics of ancient words, mutilated and scattered through many languages, and concealed in the forms of matured and written dialects. Language like the palimpsest bears in faint characters the records of forgotten ages; pictures of nomadic shepherds and their patriarchal life; signs of increasing culture and commerce with neighboring tribes.

In the spring-time of speech a few objects had many names, and a few names belonged to many objects. The sun and

moon, the day and night, the dawn and evening, mountains, clouds, winds and storms, the objects and changes of nature, the flocks and folds, the family relationships, and the simple customs of a pastoral life, were probably replete with names and titles, some of which became the instruments of increased intercourse and knowledge, and passed through many meanings; while others, short-lived and deciduous, wholly disappeared, or transformed their lost significance into mythic stories, and grew again in an imaginary world. Perhaps in these Saturnian times words grew and fell so fast, that the poetic phrases descriptive of the dawn or of the storm, remembered by the patriarch from his youth, might seem to wondering children to tell the loves or the heroic deeds of men whose names were words grown obsolete; — at least such inferences are drawn from the etymologies of mythic names.

The needs of commerce and of new relationships, increasing knowledge and new luxuries, drew new meanings from old words; and many little dialects, leaving their materials in the general stock, slowly fell away. Thus the principal branches of language grew up and came to bear the flowers and fruits of literature and science; then, like the lower branches of the tree, they also fell away, and left their relics in the expanding stock, on which new dialects arose and bore a new and broader foliage.

The meanings caught from words, and fixed by definitions and antitheses, and brought within the scope of formal thought, have served another growth in speculation and philosophy. Here too the law of growth which we have traced in language and the tree still holds. The distinctions and antitheses which, in the earliest speculations, grew into systems of philosophy, soon lost their rank as leading principles, but left their traces in succeeding thought. The rise and fall of systems multiplied distinctions, and enlarged the body of philosophy, which still produced new schemes, destined in turn to fail and fall away.

The search for truth, if estimated by its results, appears only an idle waste of time; but the philosopher, though baffled in his search, and finding in the results of speculation nothing but barren distinctions, still returns to his pursuit as an end worthy in itself,—for, as one of the greatest of modern philosophers has said, “if the accomplishment of philosophy imply a cessation of discussion,—if the result of speculation be a paralysis of itself,—the consummation of knowledge is the condition of intellectual barbarism.” “We *exist* only as we energize; *pleasure* is the reflex of unimpeded energy; energy is the *means* by which our faculties are developed; and a higher energy the *end* which their development proposes. In *action* are thus contained the existence, happiness, improvement, and perfection of our being; and knowledge is only precious, as it may afford a stimulus to the exercise of our powers, and the condition of their more complete activity. Speculative truth is, therefore, subordinate to speculation itself; and its value is directly measured by the quantity and energy which it occasions,—immediately in its discovery, mediately in its consequences.” “Neither, in point of fact, is there found any proportion between the *possession* of truths and the *development* of the mind in which they are deposited.”

Knowledge and language, then, like the fruits of the tree, are to be valued only by the life, of which they are the products and the means; conditions of a more complete activity. With such a standard of uses, we now come to the consideration of our most central and essential growth,—the culture of our moral and spiritual natures.

A consciousness of guilt and disobedience came with those early intimations, which man's self-survey had given, of a power beyond his own, sustaining, guiding, and commanding him. This oppressive sense of evil has sought expression in the actions and the speculations of the whole human race. A feeling of estrangement, and a sense of something further due, has brought the worshipper to his idols with self-abase-

ments and propitiations. As physical pains drive the sufferer to seek a remedy in some unusual and unnatural treatment, so the uneasy soul has sought its peace in strange observances.

The life of the soul, thus early manifested in its pains, has saddened, with its woes and needs, the virtue of all ages, and extorted bitter confessions from the best of men. With some nations this uneasiness was allayed by the preoccupations of superstitious rites, or by a life of pleasure, of busy thought or care; but in more gloomy temperaments it lingered still in spite of codes and rituals and strict observances, and man found himself vainly struggling with a principle of evil, to whose services his life was bound. As all attempts of art to reconstruct the flower which some rude touch has broken peril still more the fragile form, so man's feeble understanding has risked the life which it has sought to mend. Religious theories have for the most part ended either in Pharisaism or in fatalism, in proud contentment or abject despair. In either case the soul's uneasiness was quieted by a benumbing death; not remedied by renovated health. Idolatries and polytheism and endless ceremonies diverted the soul from its first religious instinct toward irrelevant and idle services. Religious institutions did not reach the inner life. Worship was but the formal recognition of man's dependence and responsibility; and laws were but dead patterns of that which should have grown, guides from without instead of growth within. Even the purest codes of morals and the sublimest worship only disturbed the suffering soul, and displayed still more its guilt.

That cannot give vitality which is only the product of vitality. Leaves do not restore life to a dead tree; words cannot revive dead meanings; barren distinctions cannot restore philosophy; neither could outward observances excite an inward life.

All speculative enquiry, from the earliest forms of mysticism to the theologies of the present day, has tended to

personify, and to present in objective types, the phenomena of the soul's life; especially such as are rather experienced in their effects than in themselves. All unrecognized wants or satisfactions must at first have been thus experienced, — in an uneasiness from some unknown cause, or in "the peace which passeth understanding." Thus the earlier mystics divided the world between two beings, the good and evil deities, contending for the life and the services of man. The obedience and the service which the unrecognized wants of the soul required, were offered as the requirements of the good divinity, while evil deeds, disquieting the soul, seemed to be the service of an evil being. Thus at the very outset laws and ceremonies took a false position, as coming from without and resting on outward sanctions; as the mandates of a power whose laws were the *ends* of all right endeavors, rather than the *means*. The oracle within was like the light, itself unseen, or like the air, itself unheard; the medium of revelations, which its own life was making, the teacher of those laws, which its own life required, not only as the ends, but also as the means, of its activity.

The moral law and the ordinances of religion, though the means of the life from which they spring, and conditions of its more complete activity, have no vitality in themselves, nor power, nor worth; nor could they save a lifeless soul.

Even when clearer conceptions of the attributes of God had abolished the evil principle of the mystics, and defined evil-doings as permitted violations of the laws of God, entailing punishments and death, and the needs of the soul were thus presented under new analogies; still laws and services were made the leading features in the new theology. This theology has represented the needs of the soul under two subordinate forms; first, as debts or legal obligations, and afterwards, as the requirements of civil allegiance. These two forms of legal theology were adapted to the current notions of the times in which they flourished, and to the dialectics of the doctrine of Atonement. The great

central doctrine of Christianity, salvation by the death of Christ, has received three principal interpretations, according to the three forms under which the needs of the soul have been presented. In the first, the form of the mystics, the sacrifice of Christ appeared as a ransom paid to the enemy of God for the souls of men. In the second, which represented duty as a debt due to God, the death of Christ appears as a satisfaction made to divine justice for the bankrupt soul. In the last or modern form, which represents duty as the allegiance due to the Divine government, the sufferings of Christ appear as conditions, necessary in the divine order, for the pardon of man's disobedience.

The doctrine of the Atonement, both in its principal and subordinate forms, has exercised the ingenuity of theologians throughout the whole period of Christian history, and has accumulated many subtleties and irrelevant speculations around it. Still the great foundation of all these schemes lies clearly revealed in the teachings of Christ, and in the confirmations of Christian experience; in the need of regeneration, in the insufficiency of outward observances, and in the impotence of man's own agency to renew the sources of its life. Moreover, aside from these schemes, it is difficult to find a perfectly satisfactory account of the agency of Christ in man's salvation. Yet there is a parallel to this difficulty in moral science. The moral law and religious observances rested at first, probably alike, on the sanctions of the religious sense, and not on moral science or expediency, for these are inductions of a later growth, and do not afford in themselves adequate sanctions for their teachings. Thus whatever relates to the life of the soul, when brought within the scope of formal thought, loses its just proportions and its true vitality. The moral effects of the sufferings of Christ, like the moral grounds of justice or benevolence, cannot be defined with the distinctness with which they can be felt; for the life reveals itself not in reasonings, but in feelings.

All attempts to comprehend this life must limit it in

thought, as our feeble understandings have limited its development in action. Our faculties are wholly inadequate either to the comprehension or the guidance of the life from which they are themselves derived. Hence those incitements which are necessary to quicken the soul could not be discovered or experienced except by a real revelation through a real sympathy with one true life. The circumstances of this life, its beneficence and self-sacrifice, reveal their true significance, not in any schemes of vain theology, but in the springs of action they have reached deep in the soul of man; and in that buried life which is hid with Christ in God.

The physiology of the soul has revealed a life within those laws which before bound and commanded it, but are now its ministers. "Now are we delivered from the law, (that being dead wherein we were held,) that we should serve in newness of spirit and not in the oldness of the letter." The sharp outlines of the law disappear before this new-born life. Good works are the products and the means of this life, and the conditions of its more complete activity; yet worthless in themselves and deciduous, they, like evil works, must also perish, leaving room and strength for larger growth. The Christian life, "forgetting those things which are behind, and reaching forth unto those things which are before, presses toward the mark for the prize of its high calling," and finds its true ends, like the life of nature, in its own activity. The greatest good is in the greatest life. The greatest life is in that perfect growth of which the ends and means rise to indifference. Thus the idea of growth which we studied in the tree, and reviewed in the histories of thought and language, reaches its most perfect realization in the Christian life. By the partial lesson of the tree man fell, by its perfect lesson he is raised again. In his fruits man died, but in their life he is raised from death.

We have briefly referred to those three schemes of the Atonement which have been called the mystical, the legal,

and the governmental schemes. Beside these we may now place the physiological. This regards duty neither as the service of the good divinity, nor as a legal debt, nor as a civil obligation, but as the natural growth from the life within. It regards sin neither as the service of an evil being, nor as bankruptcy, nor as disobedience, but as an unnatural and hurtful growth, deadening the source of life. It regards the Atonement neither as a ransom nor as a satisfaction of justice, nor as the condition of pardon, but as a quickening of lost sensibilities, a restoration of a ruined life; for God has granted us "according to the riches of his glory, to be strengthened with might by his spirit in the inner man; that Christ may dwell in our hearts by faith; that we, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that we might be filled with all the fullness of God."

C. W.

BEATITUDES.

BLESSED are the poor in spirit !
Welcome promise ! Precious truth !
Hear, and learn the angel lesson,
Earnest, buoyant heart of youth.
Hear it ye, this heavenly counsel,
Who in worldly splendors roll ;
Gold, and gems, and silken raiment,
Cannot sanctify the soul.

Blessed are the full in mercy !
Speak those quickening words again,
Prince of Peace ! Incarnate Saviour !
To the hardened hearts of men !

Tender, but forgotten tidings
Speed them swiftly o'er the earth :
Let the godlike song arouse it
To a new, a nobler birth.

Lo, another thrilling message :
Blessed are the pure in heart !
Match me this, O man of learning !
'Mid your rarest gems of art.
Priceless grain of heavenly manna !
Living comfort ! endless bliss !
For the weary, toiling sinner
This to know, and naught but this !

Such the precepts, grand, eternal,
Taught, O Son of God, by thee,
Meet for all, without distinction,
Rich and poor, and bond and free !
But the wisest, the sublimest
Lesson for each sinful child
Is thy life, brave, strong, triumphant,
Lowly, loving, undefiled !

Wouldst thou then, O zealous Teacher,
Hope to see reflected here
That true life's transcendent graces
To thy yearning soul so dear ?
Be thou what thy lips shall utter,
Be thy inspiration caught
From the everlasting Gospel, —
Teach as Christ, thy Saviour, taught.

A MEMORIAL OF MARY FRANCES ALLEN.

BY THE EDITOR.

WE must place here the record of another completed life. It must be done with the natural sadness of bereavement. But both the power of Christian faith, and the spirit of her who has passed into the immortality which that faith promises, would be wronged, if it were not also done with religious gratitude and a cheerful hope. She is not with us; for God has taken her. The heart that was so quick and ardent and large in its affections, is cold. The brain that was so vigorous and so eager in originating plans of usefulness, is the organ of liberal and beautiful designs no longer. The hand that was ever busy with beneficence to all within its reach, rests. Yet as sure as they that "live and believe" in Christ "shall never die," she is not dead. For she lived in him, by the daily action of her character, and believed in him with the whole energy of her soul.

This gifted and efficient woman was a daughter of Samuel Quincy, Esq. of Boston, and a not distant relative of the public men that have made the name eminent. A peculiarly tender and confidential attachment existed between her and her father throughout her childhood, and until his recent death. By this kind and favoring treatment, she early acquired self-reliance in the use of her powers; while a nature susceptible to every spiritual impression, and of uncommon moral strength, was guarded against the dangers that so often attend parental partiality. It soon became evident that she was born with a decided disposition and faculty to assist others. She was largely endowed with what may be called the genius for help. This disposition found its first sphere in the household, in a large circle of sisters and brothers. As her mind matured, under a generous intellectual culture, she laid hold of wider opportunities. Without forcing such occasions, she had the insight to rec-

ognize them when Providence sent them to her, and tact to turn them to account. Without one sacrifice of the delicacy of a genuine womanhood, she greeted simple and unpretending modes of doing good with a cordial welcome. Without pushing her way anywhere, she was soon known, trusted, and loved, in a circle of friends, fellow-workers, and beneficiaries, which was constantly expanding till the day of her departure from the world.

Neither her associates nor her pupils in the Sunday school will ever forget "Mary Quincy." First in the parish in Church Green, where her father's family worshipped, and afterwards in the South Congregational Society, where the writer of this notice became more thoroughly acquainted with her aims and methods, she devoted herself faithfully to this really difficult department of Christian labor. Were its offices of instruction generally filled with women and men of her temper and her faith, many of the difficulties that perplex that species of effort would disappear. With her the Sunday lesson was not an incidental task, falling in among greater and more attractive occupations, to fill one hour of one day in the seven. It was a pursuit and a passion. When one exercise was finished, she began to prepare for the next. Her conversation on week-days often showed that she was living and thinking for the Sabbath to come. Conscientious in turning every interview with her class to the best possible account, and anxious to give the most exact expression to her thoughts, she often wrote out what she wished to say and read it to her scholars, though she had more reason than most teachers to rely on an extemporaneous utterance. Subjects of study were never wanting. She was never at a loss "what to take up." She was never driven to vague generalities, to the commonplaces of natural history, to secular anecdotes, nor to the mere formal repetition of the queries in a question-book, for want of "something to say." The great themes of the inward life, the solemn steps of a spiritual experience, the prominent and

comprehensive truths of the Evangelical Record, were foremost among her topics, as they were in her own concern And out of the abundance of her heart her mouth spoke.

But the special secret of her efficiency with the young was direct, personal, private intercourse. She carried the unfailing charm of a real interest in their deepest welfare, and the inmost chambers of their hearts flew open at her touch. Each separate nature that came under her charge was thoughtfully and affectionately explored, and rarely failed to yield its confidence. The formal connection of the class was only a means of introduction to a sacred intimacy at home. Kindly attentions imparted to her scholars a generous assurance that they were not scholars only, but friends. If there was any hidden sorrow, or wearing pain, or rising penitence, it was soon open to her watchful eye, and the needed comfort, or support, or warning, or encouragement, was supplied. Nor was she content with a mere ministry to the human sympathies, or to outward deportment. Nothing less than an unreserved religious consecration satisfied her aspirations. Every counsel and consolation must bear on a new heart and life. She would never leave her charge in the wilderness, nor at any half-way house to their peace, but lead them to the fold of the Good Shepherd, placing them thankfully and reverently at his feet, to learn of him. In these solemn conferences, she was not afraid to kneel down and entreat the Father of spirits to do for his children what no mortal wisdom or love could do. And the central force of her teaching was the living Christ. Would that Sunday-school teachers might themselves be taught that there lies the only way to a sacred satisfaction and success!

Effective religious characters are constituted by a union and balance of the devotional and the practical elements. Most of the failures of good people result from the absence of that union and balance. In Mrs. Allen the contemplative and active powers kept a due proportion. Her inward and

outward life went on harmoniously together; the first never becoming dreamy or indolent from an aversion to hardships; the latter never growing self-willed or barren for want of a vital root in communion with God. Her labors were her own, and they were equal to her strength; but they were pious labors, and her strength was in the Lord Almighty. Her heart was as open to the influence of the Holy Spirit as her hands were open to the necessities of those about her. And so the spring of her exertions was never exhausted, and the zeal of her enterprises was never faint. Nourishment from the living Vine flowed steadily into her life as one of its beautiful branches. Both as a disciple and as a teacher she kept herself near to the New Testament, and so those she approached felt that she came in a higher Name than her own. Her estimates of her work were eminently serious. When she encountered difficulties that did not give way, she bore them to her Heavenly Father. Liberal towards others, and willing to look at their laxer doctrines from their own point of sight, till she saw and understood their falsity, her own faith was grounded upon the Rock of Ages, and she knew that all the solid conquests and achievements of the kingdom of Heaven on earth must depend on the Person and present Spirit of the Redeemer of the race. No doubt she loved her own post in the service. She loved the use of her strength and her influence. She enjoyed her ability to persuade and to guide, and enjoyed the consciousness of it. Such a tendency, but for a very sincere and thorough reliance on Heaven, would have run to spiritual danger. With a good knowledge of her frank nature, associated with her in close relations, we could not discover that these traits marred the simplicity of her benevolence, or abated her self-sacrifice, or prompted her to do before the world one act of charity that she would have left undone if no eye were looking on. It was the earnestness of her piety that saved the quality of her philanthropy, rendering it gentle, refined, tender, easy to be entreated, full of good fruits.

Impelled by such motives, and animated with such a spirit, even in early womanhood, Mrs. Allen became known to those of her own sex who are most active in public well-doing in Boston, and her retired habits were soon diversified by a participation in one or another of their undertakings. One of the purest and soundest of their causes is the "Seamen's Aid Society." In the prosperity of this society, not only for more general reasons, but on account of her father's former connection with the maritime profession as a shipmaster, our friend took a lively interest, and was made its Secretary. From a Report presented by her in 1843, we take two or three brief extracts, as illustrating both the character of her sympathies and her facility as a writer.

"True patriotism will ever direct our noblest energies to the advancement of our country in learning, honor, and moral worth; the only means of elevating the people, and diffusing peace and happiness through all their social relations. The strength of character necessary to the accomplishment of great good, is sometimes a natural gift; but it is as often the result of the struggles of adversity, and the chastening power of indigence. It is not dependent upon wealth or leisure; but wherever there is a free soul, if it is not sunk in absolute degradation, proper moral and intellectual culture may develop its capacities, and thus render the individual, if not a benefactor to his race, a blessing to all within the reach of his influence. In our own day, the author of the Navigator, and translator of La Place, by a vigorous intellect, and a life devoted to the investigation of truth and the performance of duty, has acquired a fame which will live as long as there is a ship on the ocean, or science on shore. Yet his early history points us to a lowly cottage, where daily labor provided daily bread, and a little school-house by the wayside, where not even maternal fondness could find means to continue him, but for a very limited period.

"And how is the character of the poor to be reached? Where are the influences which are to elevate it? We answer, they are found in the relations of father, mother, sister, friend; in a word, in the government and instructions of home. So far only as we can act upon homes, can we do much, or anything effectually. Care and

thought are bestowed upon the intellect of childhood, while the only things which can give it beauty and finish — disinterestedness, love, affection, and piety — are left to chance or the waywardness of the hour. We admire the genius of Byron and Shelley; yet we cannot but feel, that the misanthropy of the one, the deep sadness of the other, and the baneful opinions of both, would never have so clouded their existence, had they had better mothers and happier homes.

“In every enterprise, which involves responsibility and toil, there are seasons of languor and weariness, even to the most energetic and devoted. At such times, a word of encouragement, or advice, coming from those rich in the experience of domestic happiness, will do much, very much, to infuse a new life and a cheerful spirit into difficult and laborious duties. To you, it may be the small effort of a kind word or a pleasant smile; to your agents in the cause of benevolence, it may give an impetus which months will not weaken. In our school, in our house, there is much and constant contact with sin and misery; intemperance and its kindred vices, neglected homes, and sorrowing hearts. Be yours the sacred task of sympathy and co-operation with those whom you have placed in situations which require patience, forbearance, tenderness. We read of a dial, upon which time was marked by the opening and shutting of flowers. How beautiful the life, whose hours are told by the beginning and ending of some deed of charity! The law of compensation, so wisely and beneficently ordained by Providence, will insure an abundant reward to your benevolence. Kindle the flame of peace and love in the home of the lonely and forsaken, and when your own hearth-stones are desolate, or you are sinking into the forgetfulness of the last sleep, you will feel that you have some treasures beyond the reach of the destroyer, — the sweet charities, and holy affections, which you have gathered in your visits to the poor and the stranger.”

Another wise and legitimate object to which this young woman lent her efforts and time was the “Needlewoman’s Friend Society,” — a well-conducted institution for providing female employment to those able to work, securing them suitable wages, and disposing of the articles made, through a sales-room. Of this association, also, she was chosen Secretary. The following passages are quoted from her Reports: —

"The growth of public institutions is generally slow. Whether designed for the promotion of art, science, or religion, for the improvement of the few or the many, they are in almost all cases the product of time and patient labor. Especially is this true of benevolent institutions. The people of this community, cautious, careful of money which it has taken thought, energy, and activity to acquire, must be satisfied of the necessity and practicability of an undertaking for the benefit of the poor, before they give it their hearty support. Even after they are convinced that the cause of humanity demands its accomplishment, they must be persuaded of the good judgment of its friends, of the adaptation of the plan to the end proposed, and of its probable success, before they engage in it. They are wise who thus pause to reflect before they act; they prevent enthusiasm and impulse, and want of judgment, from defeating benevolent purposes and noble charities.

"In the minds of some, however, objections have arisen which we have regretted, because they seem plausible, without having foundation in fact. 'You cannot create work,' says one, 'and the result of your efforts is simply to make it change hands.' As an abstract proposition, this may be true; but practically, it is the reverse. We may not actually create work; but we can induce those who would otherwise do it themselves to send it to our poor. Many ladies, who, previously to the formation of our Society, rarely, if ever, went abroad for a seamstress, have sewing done at our rooms, purchase articles there which please their fancy, or, better still, send orders for clothing for the poor in whom they are interested, instead of giving money, which might not be judiciously expended. We certainly do make it change hands, taking it from the homes of the wealthy to the homes of the destitute. Persons, too, whose engagements do not permit them to seek out objects of charity, will give liberally through those in whom they have confidence. Said a lady, not long since, in our store, 'Have you among your applicants any very needy, to whom a little assistance would be important?' — and more than once her hand was in her well-filled purse, as she listened to the stories of the poverty which the unusually cold winter had created. We are quite sure, that the indigent women who received this timely aid owed it to the existence of our Society.

"'But the amount requisite to carry on your establishment,' urges

another, 'would relieve much want.' It would do so; but, if our Society were dissolved, would this amount reach the poor? A large proportion of our funds is given, in one-dollar subscriptions, by those who would not remit any charitable exertions on that account. Besides, the very fact of association, by giving a more extended knowledge of the poor, cannot fail to call into action many benevolent sympathies which would otherwise remain dormant. We think, too, that those who make these objections overlook entirely the influence we exert in raising the standard of female labor. The low prices paid by clothing establishments for work, are well known to those who have investigated the subject: they are an evil which, as women, we are imperatively called upon to remove, or at least to mitigate. The guardianship of the needle may seem a small charge; but, humble as is the instrument, it is of the deepest moment to the happiness and well-being of our sex. We have now in mind the case of a respectable widow, recently come a stranger among us, who has been making striped shirts at five cents each; earning, with her utmost industry, but ninety cents a week, — a remuneration which will challenge comparison with the pauper labor of Europe. These instances could be indefinitely multiplied. They tell a sad story of labor and destitution; but underneath is a sadder story still, in the temptation to wrong-doing. We may smile at the ingenuity which will make starch and an iron to do the work of the needle; while we mourn over the deception which, we are convinced, a stern necessity alone dictates.

"As we linger over the records of the past year, we remember with sadness, that some, who at our last anniversary left their names upon our pages and their contributions in our treasury, are not with us now. They can no longer listen to the story of our success, or bid us God speed for the future; but we would be grateful for the testimony they have borne to the value of our Association, and for all the deeds of kindness and benevolence which graced their lives. There is somewhere a beautiful legend of a female saint, who, having spun till past midnight for the maintenance of a bedridden mother, and fallen asleep from fatigue, was visited by good angels, who sang soothingly, while they took up and finished her work. Are there not some here who will come, and carry forward the noble and generous purposes of the weary ones who have gone to rest from among us, —

some who will be good angels to the suffering mothers of humanity? The task is arduous, perhaps discouraging; but its rewards will come as surely as the glory and harmony of the heavenly visitants to that lonely maiden. The study of nature may be more attractive, the world of books more fascinating, social pleasures more delightful; but the memory of none of these will play so 'sweet a tune upon the heart,' as the gratitude of those who have been made happy through your efforts. And now, when nature is throwing a robe of beauty and gladness over the desolation of winter, will you not imitate your heavenly Father, by carrying a 'garment of praise' into the chill homes of poverty and neglect? Their inmates plead with you, not for alms, but for work needed in your family circles, and from its remuneration will gather comforts around those they love. Give it to them, and you will find leisure to promote the moral and intellectual growth of your children; and, in the exercise of your benevolent sympathies, you will adorn your hearts with those Christian graces which shall make your memory to be cherished when you shall have passed away."

But the door through which God led his servant to her most important earthly place was her marriage to the President of Girard College. This took place in June, 1854. Rarely is a union accomplished more entire in its mutual adaptations and fellowships, more satisfying to kindred and friends, more affluent and bright in its promises of good. It introduced Mrs. Allen at once to a station as responsible as it was peculiar. It was the more public and conspicuous aspect thus put upon her talents which justifies us in commemorating, in these pages, a career that otherwise must have been traced only in retirement. The limitations that surround the ordinary Christian appliances in that Retreat of Orphans, as is well known, forbid the employment of an ordained clergy. But another point is less fully understood, namely, that no interdict is laid on the free inculcation, by any other mode, of the principles and precepts of the Gospel. Knowing this, and appreciating, with quick perception, both the openings and the demands of such a position, the Christian bride addressed herself at once to the harvest-field before

her. The Directors, we believe, soon learned, and have never ceased, to regard her coming as one of the foremost providential blessings ever conferred on the College. Co-operating with the administrative talents of her husband, her mind gave increased order and vigor to the establishment. To the fatherless and motherless boys received there, her thoughtful affections converted the refuge into a family, a home. How gracious must have proved that tender advent of mother-like love and care! If the Church might not send her appointed ministers there, she said to herself, so much the more needful that a voluntary ministry of unprofessional preaching, and Biblical interpretation, and prayer, should be instituted. This was her eager task, — most cheerfully begun, and for three crowded, happy years most successfully pursued. Every day of those years was a free-will offering to the friendless. Sunday was the season of special application. Gathering the older pupils into classes, and conferring with them privately, she was able to touch all the springs of noble feeling in them, and draw them, by repentant sorrow and hope, to righteous living. No painstaking was too great. No instance of hardened offending was beyond the bounds of her patience. To assure herself in a given course of moral treatment for a single youth, or to give counsel, she was willing to write a long letter to a distant friend, or to spend long consultations with those near at hand. Every juvenile character before her was a study. And her supreme desire for each was to waken in him a holy purpose, and to conduct him into the path of a heavenward progress. The attractions of the best society in Philadelphia could not draw her away from these benignant avocations. She went sometimes into company; she keenly relished intellectual conversation, and all innocent human pleasures; but her elect post was in the midst of her household, at her husband's side, with his children, and among the orphans. With the officers of the institution her intercourse was equally cordial, elevated, and agreeable.

Just before her last breath, she declared that no unkind word had ever reached her from any one of them. We shall best convey a true impression of what she was and did there, by citing a few sentences from the testimony of one who watched all her ways, and knew all her designs.

"After she came to reside here, she soon made herself familiar with the whole interior life, spirit, and working of the College, and saw that there was in it a wide field of usefulness for her as a religious teacher of the orphans.

"The members of her classes were punctual in their attendance, and became deeply interested. She found them not only willing, but intelligent listeners, and she often spoke of the pleasure which she derived from her interviews with them. It was her custom, when the lesson of the day was finished, to converse freely with the boys about the occurrences of the week, and draw from them an account of all their wrong-doings, troubles, and griefs.

"Difficulties between the boys and their officers, and misunderstandings among the boys themselves, were adjusted, as if by some secret power, which was exerted they hardly knew how, and the spirit of love began to pervade the institution, and to bring forth more and more abundantly its peaceable fruits. All the pupils met her with smiles; all were anxious to render her service. Her approval was their best reward; and her disapproval, their severest punishment. The younger vied with the older in manifestations of attachment, and were impatient for their turn to come to join her Bible class.

"Mrs. Allen also formed a literary society among the pupils, which met once a week to read essays, and to conduct an *unprinted* newspaper. This newspaper, called 'The Enterprise,' has been bound, and will be placed in the library of the institution, as a memorial of her efforts to promote the moral, social, and intellectual culture of the orphans.

"Mrs. Allen often visited such pupils as were sick, and her presence in the infirmary was like a beam of sunlight to them. She always dropped some word of advice or consolation, which fell like dew upon the thirsty spirit. It was her aim to attract the sick and dying to the cross of Christ by incidental and suggestive remarks, rather than to attempt to drive them by formal exhortations.

"She was solicited to hold office in various benevolent associations in the city, but she felt that her vocation was in her family and the College; and that all the time which could be spared from the former, might be profitably employed in the latter. During the last year, however, she consented to serve as treasurer of one of the societies connected with St. Matthew's Church, (Dr. Hare's,) in which she was a pewholder and worshipper, and discharged the duties of the office with her accustomed accuracy and fidelity.

"In the management of the household, in the care and instruction of the children, in the judicious disbursement of money, in the union of economy with liberality, and in systematic arrangement and order, I do not think her superior could be found. I have not seen her peer."

All this occupied and beneficent life was to come to an unexpected and unexplained end. By many a dark and heavy lesson, we have to learn that the Infinite Father can spare his most effectual laborers from the most signal spots, and carry forward his majestic movements in the world by resources of his own. Perhaps the disciplined and ripened soul was wanted for a yet broader and grander service elsewhere. Perhaps a faith which only such a bereavement could cause, was to be wrought into hearts on earth. For some months her friends had observed some decline of strength. On the 20th of July she was seriously ill. On the 23d, after a morning of comfort and cheerful conversation, — leaving a little daughter with the companion who mourns for her, and taking in the arms of her spirit a son just born, — she passed serenely out of the body into heaven, where the pure in heart see God. There was no unusual experience connected with her dying. In one continuous, unbroken, consistent stream, her life here passed into the life eternal. It is lost to our sight, but in the memories of the places that knew her, and in the hearts that loved her, its living monuments remain, — "trees on either side of the river, yielding all manner of pleasant fruits."

THOUGHTS ON TOM BROWN'S LIFE AT RUGBY.

FATHERS, mothers, guardians! have you read Tom Brown's School Days at Rugby? It is well worth your careful attention. True, it only treats of a schoolboy's life, yet it affords matter for deep and earnest reflection. But first as to the book itself. It is full of life. Its descriptions are graphic and vivid. There is a spirit and sparkle which give it a rich flavor. Moreover, it has the charm of downright earnestness and reality. The writer gives you genuine facts and feelings. There is not the shadow of a sham in a single page. He trumps up no moral at the close by way of a saving clause, but presents a narrative grounded in truth. Besides, the book holds you to its pages. The reader passes from chapter to chapter, in spite of the dinner-bell or bedtime. The interest keeps up until the last scene, so full of pathos and mellow with rich religious coloring, brings you to the end.

Whoever Tom Brown may be, he is no half man, but a genuine John Bull, — English to the very core with the temper and tone of real manhood. It makes one brave to read of such school days; gives toughness of moral muscle, and resolute determination to go forth in life's battle with a healthful and hearty courage. If the heart has any thrill in it for noble utterances, or can be touched by the inspiration of moral heroism, or be moved to laughter, Tom Brown will test its capacity in this direction. It will both stir and sadden. But the book is of value not only for what it is, but also for what it suggests.

We have here the varied rough life of Rugby, and we instinctively exclaim, What an ordeal for a pupil to pass through! London or New York has no perils greater than are found in this academic community. A boy who can run this gauntlet untouched, will be morally safe in St.

Giles or at the Five Points. How fearful the physical, intellectual, moral, and religious dangers which this unfolds! The head becomes dizzy as it follows Tom Brown in his disobedience and dare-devil scrapes, even to the very edge of the precipice. As given in this narrative, the fate of the boy seems to hang upon the wise decision of the "Doctor." And this leads us to the inquiry, What shall we say of school life? This question comes very near to our homes and hearts.

In the first place, some of the dangers of school life proceed from the child's nature and age. In early life animal spirits run high. It is a period of thoughtlessness. Reflection has not ripened, and impulse is stronger than wisdom. As yet, experience has not taught discretion, and there is a recklessness of consequences. Many of the motives which so powerfully influence men have not dawned. Besides, the feelings are intense, the passions ardent, the sensibilities quick. What a volcano there is seething and burning in these young breasts! Like a restless charger, they are impatient for action, and at first chafe under the bit. In some way they must let off the steam, else there will be an explosion. It is just at this period, when the passions easily take fire, that these young bloods leave home with its safeguards, parental care, refining influences, and begin their academic or collegiate life. One thing is certain: those who have qualities which in manhood lead to action, must have free play for their young, fresh energies. The currents, unless rightly directed, will cut their own channels. You cannot dam up the stream. It will flow. At Rugby, the rough, rude sports gave ample scope for action. At football, cricket-match, and other athletic contests, boys were brought to trial. Soon they showed of what metal they were made, and thus learned to act and live, not as mere boys, but as boys who were to be men. In the recitation-room they were taught from books; on the play-ground they acted a real part, felt as boys, in fact lived. Here they were brought in

conflict. The strong led, and power, whenever exercised, swayed. The moral danger of school life will not be found in these sports. They form an important part of training, and become moral safeguards. A school or college without them, lacks an important influence towards manhood. It is here each one shows forth his true capacity to cope with his fellows. He acts and lives; hence forms character. Anything, then, that stimulates to hardy, vigorous out-door exercise, adds to the real working force in the soul. It is better to be bruised and kicked and pummelled in a scrimmage, if thereby we get pluck, and learn to dare for the right and the defence of the weak. There is a wide gulf between physical strength and moral courage; still, every wrestle that sends the ruddy glow to the cheek, and teaches us to despise timidity, is a gain. Fear belongs to the coward. The first step to victory is to face a foe without quailing; and the Tom Brown, who, at Rugby, would bravely defend his friend or refuse to fag for the fifth form, when ripened into manhood, enlightened by wisdom and sanctified by faith, will deal sturdy blows at wrong, and become the champion of the weak and downtrodden. He would scorn to build up a huge wrong and to defend an audacious lie, though sanctioned by age or tolerated by the good.

One of the chief dangers in school life proceeds from the exuberance of the animal spirits set in the wrong direction. Tom Brown, a determined, resolute boy, who never did anything by the halves, through a misapplication of noble energies, was borne to the verge of ruin. His reckless contests and love of action led him astray. He broke the rules of the school at first with twinges of conscience,—then with cool hardihood. This disobedience was sapping the foundation of his character. Even though his conduct was not marked by vicious indulgences, the danger and the ruin was not less imminent. Disobedience itself will deteriorate the moral quality in the character of any boy. He may begin it with thoughtlessness, but the result is no less sure and bane-

ful. It never occurred to Tom Brown, we are told, to consider why such and such rules were laid down,—the reason was nothing to him. He had never been filled with the conviction that obedience was one of the indispensable conditions of a true government. He “looked upon rules as a sort of challenge from the rule-makers, which it would be rather bad pluck in him not to accept.” This feeling in many forms prevails in our schools and homes. It even sometimes finds encouragement from parents. But it is fatal in its influences, and a blight on true success. The boy who yields to discipline will, in manhood, attain the highest moral freedom. Reckless opposition to a salutary discipline was the rock upon which Tom Brown came near being wrecked. His teacher glanced at once into the eye of the fact. With a discriminating judgment, he hit upon the best method of bringing him to thoughtfulness. A companion and fellow-schoolmate was placed under his charge, and he felt soon the worth and importance of obedience. The result proved the wisdom of his teacher's method. While a guardian, even in a small way, of another, he at once saw the great force of example, and felt the responsibilities of his position. From this moment Tom Brown began to ascend the rounds of the moral ladder.

This leads us to speak of another point. Dr. Arnold presents in his life a noble illustration of a true instructor. He did not think his duty was done when he came out of the recitation-room. He aimed, as far as practicable, to know the character of his pupils, and to use his knowledge for the highest religious ends. Fully aware of the dangers which beset the young in their academic life, it was the object of his constant efforts to bring to bear the noblest influences upon their character. The blending of wisdom, justice, and kindness in the government of Rugby, his quick perception of the real character of his scholars, his ready sympathy with them, his wise reforms of abuses made venerable by time and sacred through old association, — all these as exemplified

by the head of Rugby prove that high moral and religious influences may go hand in hand with correct discipline and exact intellectual culture.

This book is of worth because it thus teaches what good a teacher may do by discrimination, and illustrates the value of a personal interest as an aid of true government, and a means of moral control. This is no small matter. The moral features which the touches of school life leave upon the soul outrun in importance the power of genius. No degree of intellectual apparatus, or skill in imparting knowledge, is a compensation for the lack of sound moral influence. A school conducted on the best intellectual principles, so as to reap the ripest fruit of scholarship, if it becomes a hotbed of vice, is a pest. It should be shunned by every true parent as a loathsome thing. Nay, more; no school can hold itself guiltless, if it fails to become an ally of virtue. It at least should be surrounded with an atmosphere of honor and integrity, and hold conscience and the sanctities of the moral law with a firm grasp. Horace Mann, in his late address before the students at Antioch College, is reported as maintaining that a college should be held responsible for the moral as well as intellectual character of its graduates, and that no diploma should be given unless it be accompanied with a certificate of moral character. This position in the hands of narrow or unwise men might be perverted so as to produce disastrous results. Bigots and short-sighted minds would not use it well. Yet after the admission of the liability to abuse, it is difficult to overthrow the essential truth thus declared. Our whole system of education is a forcing process, and tends to the excessive expansion of the intellectual faculties. Not that the pupils are too wise; not that they know too much. The legitimate tendency of knowledge is in the right direction. We do not rise in virtue in proportion as ignorance darkens, but rather sink deeper in moral gloom. Let the intellect be sharpened; give to high and noble scholarship the praise it deserves; bind around the student the

wreath of distinction. The world will be all the better for all that art, science, eloquence, and poetry can achieve. Let all noble minds join in the glorious pursuit of letters. But to reach the highest results of the human mind, two things are necessary,—physical and moral training. The eccentricities and failures of genius proceed oftener from physical or moral causes, than from those which are purely intellectual. A true philosophy of human nature clearly enunciates the comprehensive truth, that body and mind and heart all should be cared for. A school or college which is so intent upon nurturing one as to overlook the others, will scatter waste and ruin all around. Knowledge is power; let it then be wielded in the service of humanity. The young man has nerves, muscles, conscience, and affections. He is not all brains. He is full of susceptibilities, and can be impressed by the power of example. How many young men of warm affections have yearned for a deeper union and more cordial social intercourse with their instructors! At Rugby this yearning was supplied by the attachment that Dr. Arnold awakened in the pupils towards him. He was their friend as well as teacher, and hence the tenderness and esteem and affection with which his memory is universally regarded by them all.

The lesson of Tom Brown's school life should be pondered by every parent. If school life be surrounded with moral dangers, these should be hedged about with cheerful safeguards. Religion has so often been presented to the young with a whine, as to repel them from it. They have often regarded it as an enemy of cheerfulness and free and sportive frolic. To empty all spiritual influences upon the young into set lectures and stereotyped religious phrases, and to treat them with personal neglect and coldness at all other times, will give instructors a very feeble hold over their pupils. The dangers of a college life would be less were this always kept in mind. A merchant who has no concern for the moral character of his clerks, and fails to use his position to give a

tone of integrity and virtue to their lives, can find no excuse or justification in the Christian requirements. The same is true in academic life. That dignity or reserve which will not deign to inquire after the welfare and condition of clerk or pupil, partakes of the spirit of the priest and Levite in the parable of the Good Samaritan. Though such a course may meet with no rebuke in the counting-room or faculty meeting, it certainly fails to reach the Christian idea of duty, and merits the condemnation of a Christian conscience. If our Gospel has any binding force, the counting-room, school, and college each is responsible for the influences it exerts over the character, and also for its neglect of every means of good in its power.

Another thought suggested by Tom Brown is that a school or college reflects the general features of society. The boy who enters Exeter or Cambridge carries with him what he has thought and lived at home. The prevailing atmosphere of the world will follow him into the school-room. The standard of judgment in the main will be the same in the street and in the play-ground. If the boy at home sees that wealth or position commands respect, he will make that a standard of judgment or social fellowship in his estimates of others, or his choice of companions. Hence, would we reform school life, we must begin at the source. This will be found in domestic influence. The young, to be impressed with the nobler graces of virtue and the beauty of holiness, must see them exemplified. A living witness of the truth is worth many sermons. If a child carries to school the memory of good examples which he has seen at his own fireside, he will have an increase of moral force to overcome the temptations which surround him. Say what we will, it is a fearful experiment to send the young from home to the academy or college. But because of the dangers, shall we shut their doors? This would be the madness of folly. What then? Commit them to this untried path with only a few commonplace or cant phrases?

This would be of little avail. What is needed is a careful preparation through parental fidelity. The parent, day by day, should be a true parent,—ground the child in firm religious principles, and open gradually before him the real object and design of his academic life. To a certain extent, the young must have exposure, and to meet the dangers incident to this, the moral force of a character should be increased by previous preparation. The vicious inclination or the power of resistance which the boy carries with him to school or college, largely determines the way he meets his perils. The student who has seen the wineglass freely used at home, will look upon conviviality as a venial offence. With what face or force does reproof come for excess in drink, or game, or tobacco, from the parent who indulges in them? Hence, to strike at the root of the tree, a better life at school must be preceded by a better preparatory life at home. In this nutshell will be found the meat. Heroism, virtue, faith, religion, in their best and grandest forms, spring from roots that have been nourished by the blessed influences of the altar at home.

S. W. B.

EDITOR'S COLLECTANEA.

Sermons on Special Occasions. By REV. JOHN HARRIS, D. D. Gould and Lincoln. — Throughout his fruitful life, Dr. Harris worked not only with industry, but with energy. The secret of his power, and of the great success of his principal works, such as "The Great Teacher," appears to have been that, with a vigorous, clear understanding, he united a strong moral vitality and a practical power of presenting religious truth so as to meet the real wants of men. Without great intellectual originality he was forcible. Without much imagination, his style is interesting. Without extraordinary powers as a logician, he is sensible in his method, and consecutive in reasoning. The qualities of a skilful and effective writer are happily blended

and balanced. His views of the subjects he ponders, if not the most comprehensive conceivable, are never petty. One attends him in his sermons and treatises with the agreeable sensation of having a strong, reasonable, trustworthy, earnest companion, sincerely laboring and praying for the highest good of every human soul he can reach. We were not prepared, by anything we had read of his, for the scope and ability displayed in some of these discourses, now posthumously published. They take rank with the very best productions of the modern English pulpit. In America, hardly any English writer on religious subjects, of our day, has been more read and admired. He dwells chiefly on the divine side of religion, offering it rather as the wisdom and power of God, than as a feeling or principle in the breast of individual or social man. He deals with the highest personal relations of the soul, towards God and towards Christ, rather than with the reciprocal duties of human society, and the daily exercises of the inward life. And in this his mode of thought is not the less wanted by our age because it somewhat crosses its tendencies. Even the Christian world needs to live more habitually in a conscious co-operation with God. We can cordially commend the volume before us as containing elevated strains of devout contemplation, as well as noble expositions of the practice of the Christian life. The publishers are preparing to bring out other posthumous works of the same author.

The Biographical History of Philosophy. By GEORGE HENRY LEWES. D. Appleton & Co.—It must be remembered that the biography of philosophers is one thing, and the history of philosophy another. For the most part, history is undoubtedly best studied in its representative persons; for general history is the account both of ideas and of actions. But the special history of philosophy is an account of the rise and sway of ideas alone, of the laws of their development and connection. And so that which would be a very capital narrative of the men who have been conspicuous as originators and builders of systems, or discoverers of principles, might be yet a very incomplete and unscientific exhibition of the actual progress of the world's thought. This volume, therefore, stands apart from such works as those of Ritter, Tennemann, Degerando, Whewell, and Brandis. It is to be consulted rather for large and interesting information about the leading minds and schools, than for a comprehensive and profound view, *ab intra*, of the grand intellectual movements

of a truth-seeking race. The author is an intelligent scholar, a lively critic, a respectable analyst, and a fair metaphysician of the anti-sensationalist school. For a great psychologist or a masterly logician, nature did not design him, and study has not furnished him. This work well deserves to be studied, and in fact occupies a place of its own, to which no other treatise has equal pretensions. It will hold the attention even of the general reader.

Life of James Montgomery. By HELEN C. KNIGHT. Gould and Lincoln. — Who can measure the compass of benefaction and of inspiring influence that have proceeded into the heart and life of Christendom from Montgomery's Hymns? A visible representation of the scenes where those hallowed lyrics have breathed peace and kindled devotion, would certainly be one of the most affecting pictures that a revelation of all secrets would disclose; thronged congregations of ardent worshippers in the midst of light and privilege, — dark hiding-places of a persecuted, faithful few; grateful and believing companies in the mission-fields of distant countries and islands, thousands of quiet household groups making their evening melody with heart and lips, — solitary sufferers in shaded chambers gathering strength from these comforting, musical tones of faith and love for the coming agony; — these are but the beginning of an enumeration of the contrasted spots that the great minstrel of Moravian Christianity has blessed with his song. Bringing the graces of a really refined culture with small literary advantages to adorn the hardy stock of his simple, inbred piety, he has served to connect the retiring and isolated bodies of the "Brethren" with the common life and affections and hopes of the whole Church. Every denomination, for the beautiful verses it lifts in praise every Sunday, owes an inestimable gift to him who was greater than all the distinctions of sects, and freer than all forms. By his stanch loyalty to his convictions, by the genuine purity of his nature, by his simplicity, and genius, and catholic sympathies, he gained the warm friendship of the first poets of his country and time, and did more than can ever be fully known to make religion, in its positive and unqualified character, respected among wits, sceptics, and men of the world. From the voluminous materials of Holland and Everett, the American biographer has collected, and condensed, and skilfully arranged the present convenient volume, in a readable form. Though we cannot agree with her in all

her incidental estimates of persons and of poetry, we trust—as there is good reason to believe—that her work will introduce to many minds an acquaintance with the Sheffield citizen, the British patriot, the honored ornament of Christian letters, and the leader of the devotions of multitudes, through many generations, in all parts of the Christian world.

Inaugural Address of REV. GEORGE E. ELLIS, D. D., on his Induction to the Professorship of Systematic Theology in the Divinity School of Harvard University.—There have always been great dangers in Systematic Divinity. It has been very apt to prove, first pragmatic, and then dogmatic divinity. But then religious truth may well be arranged; and when its parts and connections are to be addressed to the understanding, it is necessary that they should be analyzed, classified, and shown in their relations with one another, as well as with the kindred sciences of psychology and logic. This may be effected by so many different processes, and these processes depend so much on the vital forces and intellectual habitudes of the man, that the selection of such an officer to instruct students preparing for the ministry is a matter of serious importance. We believe Dr. Ellis brings to his undertaking a diligent, zealous, and devout spirit, as he does a disciplined and laborious mind. He will be certain to interest and inform the classes he meets. His Address gives a brief outline of the theological questions and ecclesiastical difficulties that have perplexed the history of Harvard University, and after vindicating the position and tendencies of the Theological Department, not without some severe allusions to Orthodoxy, proceeds in a quaint and lively style to point out the general direction of his future teachings. We take especial pleasure in his promises not to forget the spiritual edification of the students. The preparation to preach most needed now is a closer intimacy with the heart of Christ, and a deeper baptism into the Holy Spirit. To kindle a passionate desire to bring men near to God, and to awaken profound and solemn convictions of those great redeeming powers that are centred in the person and the Gospel of the Saviour, is a work of far grander significance, than a criticism of human creeds or animadversions upon forms of belief. Indeed, it is thus only that a ministry can be perpetuated; thus only that God will suffer a church to continue. Reduced numbers in the ministry, and every species of inefficiency, will attend any system that

looks more to general culture than to the regeneration of the soul. We shall have languid and decaying congregations, and few young men drawn out of them to be preachers, so long as the profession is entered with a view to literary leisure, or merely as one of the forms of ethical and social culture. Harvard College will best accomplish its great duty to the Church by forgetting, as soon as possible, the disputes of the past, and bending every energy of intellect, will, and love to planting in the souls of her children the saving power of a living faith. It has sins to put off and a work to do. Where there is a great load to be raised, those that are called to try the task will waste time and strength if they stand back and find fault with each other's method of lifting, instead of putting their hands to the burden.

Discourse on the Character and Death of Rev. W. P. Lunt, D. D.
By REV. CHANDLER ROBBINS, D. D. — Called by the friendly confidence of Dr. Lunt's family and parish to render the public tribute to his memory, Dr. Robbins has performed that office with his accustomed judgment, feeling, and fidelity. There is neither too much eulogy nor too little, but just discrimination. Private esteem and the praise of a good man are not permitted to go before reverence towards God. It is one of the privileges of Christian workmen to be carefully and affectionately commemorated. The day of the funeral services at Quincy was full of singular interest, — the anniversary of Dr. Lunt's first preaching to his people, — his body now sleeping in the sands of Arabia, where death by disease overtook him, and kind-hearted strangers buried him, on his pious pilgrimage to the Holy City. Genius, scholarship, and simplicity of heart, hallowed by Christian faith, are all missed and mourned in his departure. The pages of this journal owe some of their best contributions to him. His last sermon to his society — referring to the journey on which he was about starting forth, and which passed into the longer journey from one world to another — is printed in the pamphlet before us.

AN Address before the Congregational Library Association, by REV. RAY PALMER, D. D., on *The Congregational Ministry of the Future*, traces with a vigorous hand, with a loyal hope, and with an earnest sympathy for the active Christian enterprises of this country and this age, those spiritual and moral features of the pulpit of America, which the past seems to prophesy. It is good preaching to preachers.